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CONTENTS OF VOL. XIII., No. 1.

PAGE

NOTES AND COMMENTS 1

LETTERS TO FRIENDS XIV 7

FATHER AUGUSTINE BAKER 18

THE HOLY SPIRIT 27

PAUL THE DISCIPLE 37

THE RENAISSANCE 45

MAHOMET 53

THEOSOPHY AND BUSINESS II 62

ON THE SCREEN OF TIME 73

A RULE OF LIFE 82

QUESTIONS AND ANSWERS 86

What Does "Be a Follower of No Man," Mean? What Does "Lead Us Not Into Temptation," Mean? Karma and War.

THE THEOSOPHICAL CONVENTION 88

THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

JULY, 1915

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The Principles of Peace

IN talking to others concerning war and the rigours of war, one has met with a feeling, somewhat widely spread, and held by those whose general love of goodness entitles them to a thoughtful hearing: the feeling that war is in essence so horrible, that peace of itself is so full of gracious beneficence, that war must cease at any cost; that peace must be re-established and secured at any price. What must one say to these passionate advocates of peace?

An attempt has been made, in these Notes and Comments, to analyse the essential quality of war; to bring war, in the literal meaning, to the bar of the highest tribunal, to try the case before the supreme judge. As a result of this attempt, it seemed absolutely clear, first, that war is the very condition of life itself; that all growth, whether of body or of soul, is won by war and in no other way; and, secondly, that every Christian must recognize Christ as the supreme Warrior, the greatest exponent of war, both in his life and in his teaching, that the world has ever seen.

Let us try in the same way to look into the essential principles of peace. What is peace? Is it the mere absence of military hostilities, a cessation of the firing of bullet and shell, of bayonet-thrust and cavalry charge? Will the absence of these things constitute peace, a spiritual condition, supremely desirable? Is it the absence of the practice of violence?—the substitution of the principle of "non-resistance," as it is somewhat obscurely called: the principle—if such it be—that it is not only inexpedient, but spiritually wrong, to "resist evil," under any circumstances whatever?

We may well begin with this principle, so-called, of "non-resistance." Suppose we accept it, and push it to the limit, what will it mean? It will mean this: a consistent refusal to use force, whether one's own or another's, in defence of property or person. If we are prepared to push this "refusal to defend" to its ultimate limit, then we are, in principle, opposed to all war. If we are not prepared to accept the ultimate application of that principle, then we must courageously face the alternative. And that alternative is war,—war with rifle and bayonet and quick-firing gun; war to the last ditch, war to the death.

But this, perhaps, is abstract, and therefore unconvincing. Let us try to make it more objective. What will be the practical working-out of the "refusal to defend"? One meets, in our complex social life, many professors of non-resistance, who say that they themselves would on no account use violence, and who, at the same time, are profiting, day by day, hour by hour, in their persons, in their professions, in their homes, by the organized preparation for violence which is embodied in the police-power. What would these professional non-resisters do if the police-power were suddenly withdrawn?

What would happen, we can easily realize. Even in spite of the ceaseless vigilance of the police-power—and in this we include the whole machinery of the law and of the courts—the forces of greed and hate and lust are perpetually alert, seeking whom they may devour. The contriving of fraud is also ceaselessly active,—as witness the thousand and one trials "for misuse of the mails," which show that hundreds of millions are stolen by means of such frauds every year. We need say little of the vast extent of fraud carried on just within the fringe of the law except this: that, if the police-power were withdrawn, the impulse behind this mass of fraud would express itself more simply. The present perpetrators of fraud would then take by force what they now take by guile. It is not the willingness that is lacking.

The forces of greed and hate and lust.—We live, in this country, in the midst of a curious recrudecence of gang violence; the gunman, the murderer for hire, is as common here today as he was in medieval Europe. For the most part, the murders committed by these "gunmen," and they are to be reckoned by the hundred, are the result of personal spites, jealousies, quarrels, and have nothing to do with any principle, whether social, political or economic. They testify simply to the readiness to kill, as the mass of fraud testifies to the readiness to steal. Even under the pressure of police-power—itself, perhaps, not always untempered by fraud—the murders which spring from this root are to be counted by the hundred. How large would the total be, if the strong arm of the law were withdrawn?—if lawlessness were given free play?

Add the evil and sinister forces of lust, which so intertwine themselves with the other two that they often employ the same agencies. If the restraining power of law were withdrawn, where would organized lust be willing to draw its frontier? Is there any limit at all to the desires of evil, once they are given full play? What would happen, in fact, if the police-power suddenly ceased, is, of course, what has happened again and again in frontier communities: men have banded together to protect themselves, their wives and their children, forming Vigilance Committees and organizing Lynch law.

But, according to our hypothesis, that of absolute non-resistance, of the complete "refusal to defend," this course would be forbidden. For under these principles rigidly construed it is morally wrong to defend oneself or one's property; equally wrong to defend the person or property of another. Where, then, under a régime of non-resistance, would fraud and hate and lust be willing to draw their frontiers? Would they consent to draw the line outside our houses, or would they enter? Given immunity to lust and hate, the answer is indubitable: they have no limit whatsoever. No one, man, woman or child, would be safe for an hour.

If one is willing to stand by, with folded hands, while men, or women, or children are subjected to force and violence,—if one is convinced that such an attitude is spiritually right, then one may call oneself a consistent follower of the principle of non-resistance, of the refusal to defend.

If the situation is still obscure, then one is advised to linger over it; to picture concrete cases of the working out of hate and fraud and lust, unbridled; to work these cases out, and face the result. That result would be the ruin of everything of value in human life; the actual and abominable enslaving of the weak by the brutal, the lustful, the evil-minded. If anyone doubts this, let him gain a more real and accurate understanding of the operation of these forces, even now; of the abominable evils they work, even under the ceaseless pressure of the law, which, on the whole, is justly and honestly effective.

It will become clear that the unbridling of lust and hate and greed—and this is what the principle of non-resistance really means—would lead to results vile and detestable beyond conception; would lead to the destruction, first, of everything clean and worthy in human life, and, within a very short time, of human life itself. And we could not logically expect any other outcome from wholesale surrender to the forces of evil, the forces of destruction.

Surely it ought to be clear as day that such a vile and abominable result can never have been the purpose of the Master Jesus; and, there-

fore, that the principles which would lead inevitably to this result cannot by any possibility be the Master's principles; rather, that they are a ghastly parody and distortion of those principles; one among many means put in motion by the active forces of evil, which wage ceaseless war, by guile as well as by force, against the purposes and the work of the Master Christ.

What then of the injunction, "Resist not evil," which is quoted, in their support, by the extreme advocates of non-resistance? Its purport would seem to be this: The Master tells his disciples that, as individuals, they must not resist evil. If one smite them on the check, they are to turn the other cheek. Thus, if in conversation, one's interlocutor is bitter, sarcastic, unfair, one must not therefore be bitter, unfair and sarcastic also, but must rather seek to be gentle, kindly, answering in the spirit of conciliation.

But the Master does not say—and this is the heart of the whole matter—if a man smite thy mother, or thy wife, on the right cheek, turn her face to be smitten on the left cheek also! He does not say, if a man take away the coat of an orphan, stand by and let him take the child's life also. He condemned the mean tendency of the mind to "get even" with an opponent. Who would not? But what has this got to do with the defence of others, or with the enforcement of law, or with the hatred of evil?

Let us carry the matter farther. Saint Paul bids us *overcome* evil with good (Romans xii, 21); he bids us "abhor evil" (Romans xii, 9); surely this is the very opposite of the surrender to evil, the refusal to defend others, who are subjected to evil. Surely the command of "the brother of the Lord,"—Resist the devil!—includes resistance to the works of the devil, and to those who deliberately further these works. And what could be more devilish, more bestial, more cowardly, than cruel assaults on women and children, the cold, deliberate murder of the defenceless? Who countenances these, countenances the devil himself.

Those who preach "peace at any price," would have us believe that the soldier and the soldier's business of war, fall under the ban of Christ's displeasure. But what do the records show? Time and again, Christ came into contact with soldiers, as with the centurion, who "had soldiers under him," and of whom Christ said, that not in Israel had he found so great faith. Is it recorded that on any such occasion, Christ expressed disapproval of war? Did he say, "Cease to be soldiers for the soldier's work is evil?" Did Paul, who also came again and again into contact with soldiers,—who for years was chained to a soldier? Was

not the whole tenor of their teaching, Christ's as well as Paul's, that the soldier must be a good soldier, loyal, true, courageous, alert and valourous in duty; instant in the defence of the weak, the helpless?

It will be well to work this question out to the bitter end; in terms of the women and children dependent on oneself, or vividly within the circle of one's own habitual life; and then to face the question squarely: Am I ready to give these up to the unbridled forces of lust and cruelty? That anyone, facing the issue thus squarely, should remain for a moment in doubt as to what true moral and religious duty demands, is horrible. That anyone should believe that the Master Christ, the very soul of chivalry and courage, would counsel us through vileness to make the great betrayal, is yet more horrible. Yet these ghastly distortions of his teaching, with their ghastly results, exist, and will exist, so long as the Adversary seeks to undo the Master's work.

Is it necessary to complete the argument?—to work out the problem from the individual to the group; from the single brute, obedient to the devils of lust and cruelty and fraud, to the organized society, the nation, which has taken cruelty and fraud, greed and hatred, as its gospel, and which, with the fierce energy ever possessed by the active forces of evil, consistently puts the black gospel into practice? Surely it must be clear that, as the danger here to whatever things are holy, whatever things are lovely, whatever things are of good report, is infinitely greater, so the imperative duty to withstand the organized forces of evil is even more unmistakable.

If, among the nations, one or a group be found which deliberately takes the counsels of Satan as its policy; which teaches that it is justifiable to rob and murder and lie, to further the supposed interest of that nation; which establishes fraud and lying as an international system, with rat-like burrowings through all surrounding nations; which deliberately organizes the national forces for purposes of tyranny and oppression; which carries out its purposes by the methods of the assassin, the traitor, the poisoner; then it must be clear as day that the well-being of humanity is at stake, and must be defended by ultimate force, as one would defend children from a lustful criminal lunatic, who is, according to sane popular belief, "possessed of devils."

There are times in human life when war, and war to the death, the most effective possible use of bullet and bayonet and shrapnel, is not only necessary, but supremely honourable; when war, and war to the death, is the supreme expression of the gospel of Christ; and so, conversely, there are times when that peace which is the "refusal to defend" the weak from abominable violence, becomes itself abominable. Such a

peace becomes an aiding and abetting of assassins; not less infamous and detestable than the crimes which it condones. Such a peace, such a palliation of things evil, has its roots not in heaven but in hell. It is the "peace" of plenary surrender to the powers of evil.

Though Love repine, and Reason chafe,
There came a voice without reply,—
'Tis man's perdition to be safe,
When for the truth he ought to die.
—Emerson.

"I come to do Thy will, O God."

That is what we are here for,—to do God's will. That is the object of your life and mine,—to do God's will. Any of us can tell in a moment whether our lives are right or not. Are we doing God's will? We do not mean, Are we doing God's work?—preaching, or teaching, or collecting money,—but God's WILL. *A man may think he is doing God's work when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by hewing stones, or sweeping streets, as by preaching or praying. So the question means just this, Are we working out our common every-day life on the great lines of God's will?*—Henry Drummond.

LETTERS TO FRIENDS

XIV

DEAR FRIEND:

DO tell me where you got those questions, and why it is that you wish me to answer them, for surely they are not your own nor can you be ignorant of their answers. Yet, as I promised, I shall try to deal with them.

"How can one kill out a desire—when denying it frequently serves merely to intensify it?"

To deny it frequently is clearly futile; as are all half-measures. It must be denied persistently and continuously. A half starved beast of prey is doubly dangerous. A wholly starved beast is dead.

That seems to me the matter in a nutshell, and were it not for the fact that it is so clear and simple I should say no more about it. But unfortunately we have to talk to people through their minds, and I have not been dealing with yours all these years without discovering that it has no interest in what is clear and simple. It will dwell only on what is complicated and obscure. If I answer you in three lines, you will think about my answer for six seconds. If I take three hundred, I shall command your attention for at least ten minutes; and if I introduce enough dark subtleties, there is no telling but what you may lay hold upon my meaning with the firm grasp of original discovery. So let me proceed, as best I may, to lead you through labyrinthian ways till we arrive whence we have started.

In the Theosophical publications of twenty or thirty years ago a number of articles appeared dealing with the elemental life forms and forces that are created by and that animate human thought and desires. Recently, modern psychology has given a good deal of attention to the same subject, and has studied in some detail what it has termed mental and emotional "complexes," or groups of associated elements of thought, feeling, and resulting action. Such a complex, formed around any desire that is habitually gratified or long held in mind, comes to possess a certain life and consciousness of its own, drawn, in their elements, from the life and consciousness of the man, but capable of acting as a unit independently of and in opposition to his other desires and general will. There is, as it were, a state created within a state, and rebellion and internal strife result. In extreme pathological cases this causes the phenomena of divided or multiple personality, where first one complex and then another takes such complete possession of consciousness, and exercises such control over thought and action, as entirely to submerge all that is not associated with it, and the man is, to all intent and effect, a different being at different times.

These pathological phenomena are only the extreme form of what may be observed in connection with every desire that is not in line with the general trend of our life and our sense of right. When we give it the upper hand, we feel, think, and act in ways wholly different from those which are natural to us in its absence, and in this sense we are quite as much different beings at different times as the maddest inmates of any asylum. Euclid's axiom that the whole is greater than any of its parts was long regarded as universally valid. Modern mathematics has, I am told, come to see it as but a definition of finitude, as an infinite whole may have an equally infinite part. But in the realm of unregenerate human nature it is the exact antithesis of the patent facts. Euclid may have been a mathematician,—of that I am in no position to judge. But as a psychologist his powers of observation appear to have been singularly limited, and he gives little evidence of having passed through those schools whose maxim was: Man, know thyself. We may grant that both God and man geometrize, but it is certain that their systems are Euclidean only in the most limited of fields. Every time you lose your temper, every time you are dominated by a desire, be it in itself good or bad, you find the whole of yourself vanishing into nothingness in comparison with this part of yourself. The universe is suddenly emptied of all but three things: your desire, its gratification, and that which stands between. Nothing else matters; nothing else exists for you; neither the Masters, nor your own dignity, nor your desire of yesterday, nor the feelings of others, nor right and wrong. What absurdity, then, to talk about the whole being greater than any of its parts! When do you ever think about the whole? When do its interests ever guide and compel your action? When are you ever "whole"? All your life is but the theatre of factional strifes and party triumphs. One desire after another usurps the machinery of government, and rules during its time of power with no other aim than to enrich itself. You? You are as yet but a kaleidoscopic succession of elemental forms, a congeries of elemental lives, no more existing as an individual than Mexico exists as a nation.

It is quite possible that you won't like this view of yourself. Indeed, though I trust you may have the intellectual honesty to grant its truth, I distinctly hope you won't like it. When you get to the point that you really hate it, you will do something about it. We do not blind our eyes to the presence of what we hate, nor do we submit tamely to its continuance. What can you do about it? First of all you can realize its truth. And when you have done this thoroughly, so thoroughly that it nauseates you, you can realize its falsity. Somewhere within you, submerged and hidden beneath the warring flames of opposing desires, or covered over with the soot of that small, mean selfishness of mood which is too often dignified by the name of desire, there is the spark of Selfhood. What it is, no man can say; but that it is all men can know. "Kim, Kim, who is Kim? What is Kim?"

Each of us can ask this of himself; and as we ask it we can find, not an answer, but a fact,—the fact that "Kim" exists, the fact that "I am I." Not this desire nor that is the Self, not love nor hate, nor fear of pain, nor the craving for ease, nor vanity, nor ambition, nor the lust of possession. I am not these. They rise from and around me; I lend them my light and my fire, I lend them myself; they sweep over and submerge me, they blind and confuse me, they seat themselves in my seat and rule in my name; but I am I, I am not these.

When you reach this point, and, perceiving that you are not what in your outer life you are, perceive that nevertheless there is a real "you" that exists, though it can scarcely be said to live, you will find the desire rising within you to gain self-conscious life, and power of self-expressive action, for this real Self whose sense of selfhood you have stolen to squander on your whims and fancies. The will to be whole and real will be born in you.

Though I am still drawing my spiral round your first question, it is here that I should deal with your second; for it is at this point that we can begin to understand *Light on the Path* and the first four aphorisms of which you ask. The self-pity that made you weep, the vanity that caused your sensitiveness, the resentment that prompted your wish to wound, and the cowardice that held you shrinking from the fear of pain,—these things are not the Self; and before the Self can see or hear or speak or stand in the presence of the Masters and in the world of the real, the eyes and ears and voice and heart must be freed from the usurpation of what is not the Self. It is as simple and as matter-of-fact as to say that if a child is playing with your spectacles you cannot yourself read with them while they are on his nose; or that you cannot talk to your office over the telephone while the wire is kept "busy" with the flirtatious conversations of your idle and faithless stenographer; or that the unfortunate fact that two bodies cannot occupy the same space at the same time, prevents your taking your seat at the head of your table so long as it is occupied by the family cat. It is for you to determine how long you will permit these usurpations to continue; but it is worth noting that they are as injurious to the child and the stenographer as to you, and that while the cat's retention of your chair may give ease and security to the mice in the cellar, it does not enable her to enter the human kingdom nor to take part in the table conversation. Despite her sleek complacency, your place is empty.

The simple truth is that every faculty and power which rightly pertains to the soul,—to the real Self within you,—has been seized upon by one or another of the elemental forms your desires have created, and has for so long been prostituted to the service of its immediate possessors that it fails to recognize its rightful master or to respond to your soul's will. To explain this further will compel me to move on dangerous ground, where any moment my similes may betray me into

a quagmire from which I may be unable to extricate either myself or you. So, if you would follow me, deal warily with my words. The powers of the soul are vital with its consciousness. They stand around the soul as a royal cabinet stand around a king. To each is entrusted some department of the realm, where his voice is the king's voice, his will the king's will. Bearing the king's signet, the reports and the obedience that are rendered to him are rendered as to the king. So long as his ministers are loyal, and the king himself the centre from which all authority radiates and to which all information and obedience return, all goes well. The division and delegation of power, necessary for close touch with all aspects of the national life, serve only to strengthen the national consciousness and sense of unity. But if the ministers be disloyal, form cabals among themselves, and use their power,—the king's power,—for their own aggrandizement; if they be little by little misled into thinking themselves royal because of the royal salutations accorded their representative capacity, and begin to suppress information and to act from their own initiative in what they deem their own interests,—then all goes very badly. The state is rent asunder. Unity gives way to faction, and faction to anarchy. The forms of royalty persist, so that every brigand and freebooter is as king to his own followers. But the sense of national identity has vanished, and the king himself is left deserted, ignorant of what is done in his name and powerless to command the personal obedience that could alone correct it.

It is so with the soul and its powers. The royalty of the soul is its self-conscious individuality. This it bestows upon its ministers, as the sign that they act on its behalf. All that they do is marked with this sign. The power of sight goes forth and reports "*I* see." The power of hearing goes forth, and it is said "*I* hear." The powers of love and hate, of holding and loosing, go forth, and it is said "*I* love," "*I* hate," "*I* hold," "*I* loose." But this sense of the Self, of the "I am I," thus given to all that pertains to the Self, and originally accepted as a symbol of loyalty no less than of authority, becomes the very means of the Self's betrayal. From the beginning of time it has been God's generosity in the gift of himself that has led to his denial and crucifixion in his universe. Whatever uses the powers of the soul is tempted to think and act, in forgetful disloyalty, as though it were itself the soul,—itself the Self. Thus when our bodies are hungry we say "*I* am hungry," and that "I" means no longer the soul but the body, which here thinks and acts as though it were the Self, existing of and for itself. Or again, the congeries of mental and emotional elements, the psychic "complex," that has been formed around your enjoyment of your after-dinner reading and cigar, resents the interruption of visitors, and you say: "*I* wish they would leave *me* alone," though the real "you" has no such wish, and has, unfortunately, but little chance to reach or to be reached by your visitors through a personality forgetful even of its existence.

These psychic complexes thus do more than usurp and use for their own ends the faculties and powers of the soul. They assume the royal prerogative of individuality, taking the gift of self-consciousness that belongs to them only as servants of the soul and centering it in themselves. It is this that makes them so difficult to combat; for by this theft they appear to us as ourselves, and their desires seem our own will. Were the soul's self-consciousness ever wholly absorbed by any one complex we should, indeed, have nothing with which to combat it. But this is never the case. "With a single portion of myself I established the whole universe, yet remain separate." Something of consciousness transcends and escapes the dominance of our moods, and this is true even on the lowest plane. In the warfare of our desires first one and then another gains the upper hand; but the victory is never absolute and complete, and there is always something of the Self left in the hands of the defeated parties to cry out the illegitimacy of the one which triumphs. Wholeness exists in the soul only; and the self-consciousness that is torn from the soul, and which gives the appearance of selfhood to the fragment of the self in which it is centered, betrays the deception by its awkward sense of incompleteness. This is our hope of salvation. The will to be whole, the will to be real, and to live the life of the whole Self in the world of reality, may be submerged, but it is not lost or surrendered. It is through this will, this loyal desire, that the Self can war upon its rebellious subjects and regain its powers. But no desire, no habit, no congeries of life forms and forces, can be effectively combated until it is seen as not the Self. The sense of self-identification must be withdrawn from it,—as a royal charter would be withdrawn from one who had proved faithless to his trust.

There are two means that we may use for this purpose. The first is the practice of concentration and meditation. This consists in the deliberate effort to center the self-consciousness in the soul. We take some time, let us say in the morning before we start our outer work, and try to rise above whatever mood we may be in and to regain the sense of our true Self. Sometimes we have to start negatively, denying that we are, in reality, this or that which we seem to ourselves to be. This denial is very different from the Christian Science denial of facts. It recognizes the facts, but it refuses to identify the Self with what is not the Self. Thus if, when we begin, we feel sleepy and hungry and that we want our breakfast, we do not deny these sensations; but we do deny that they are those of the Self. My mind is sleepy; but I am not the mind. My body is hungry and restless, but I am not my body. I am the Self, greater than the mind, greater than the body. These are my servants, for which I must care; but now I must use them; now they must obey me; now they must follow my will and not I theirs. I am the Self. I am I, and stand in the Eternal before the Master who made me what I am. At other times we may begin directly with such positive affirmation, striving to hold it in consciousness, till it becomes

self-consciousness; till we feel and think and live in that self-consciousness. At still other times, and these are the most frequent, we can begin best with some spiritual reading, or prayer; by act of will making ourselves respond to the sentiments which we read, till they awaken,—as it were by induction,—the kindred sentiments that lie in our own soul. But in whatever way we begin, the end that is sought is the same: to be, in those few moments, the real Self that we are, and from that center of reality to look forth upon our life and set our will to the doing of what needs to be done. A very little of this practice serves to loosen the hold of our moods upon our sense of identity, and as we persevere in it and extend our effort, we slowly acquire the power to feel and think and act from the centre of our real Self, bringing to all that we do, all that we are, and making our lives whole where they are now fragmentary. (Here, by the way, Euclid's axiom again breaks down, for in this perfect concentration the whole infinite Self finds complete expression in a single duty, and each fragment of the Self becomes the perfect copy of the whole.) Between the first beginning and this final result there is, of course, a long road to be traversed. But even my circuitous answer to your questions cannot include a treatise on meditation.

The second way of withdrawing self-identification from our "desire elementals" is to force our minds to follow in imagination their full life cycle, so that we see the results of the actions to which they urge us. Results cannot be separated from acts: the two are one. If we identify ourselves with the one we must do so also with the other; and we shall find ourselves quite unwilling to stay with our bad habits to their inevitable ends. It is by this means that life itself teaches us; the final catastrophe shaking the sense of Self free from the "complex" that had held it. But this tuition by Karmic law is slow and very painful, and our reason, if we will use it honestly, may enable us to anticipate its lessons, and prompt our wills to do for ourselves what otherwise life must do for us. The man who has fostered the craving for alcohol till it has taken possession of his consciousness, may be willing now to identify himself with the complex he has created; but looking forward through the years to the hopeless wreck of humanity in which this indulgence ends, he will be by no means so ready to claim it as himself. If he can really see this end as the inevitable consequence of his present habits, he will turn against them with hatred and with loathing.

When we feel in this way toward any habit or desire, we are in a position to attack it positively and effectively. But we shall have constantly to be on our guard against slipping back into that wrong self-identification with it which robs our efforts of all virility. We can plan against this; first in continuing the practice of meditation, and, second, in working upon the "complex" itself. Here we shall be wise to distinguish as clearly as possible between the elements that unite to

form any wrong habit and that habit itself. You used the word "desire" and not "habit"; and superficially it may appear that a desire is a simple and single thing. But what you mean by a desire,—what you alone can mean, if you talk of killing it,—is not a simple thing. It is just such a "complex" as we have been speaking of. The elements of this complex are, in their essence, right and vital attributes of the soul,—powers of the Self which we must recognize are precious. It is the perverted union of these elements, the cabal that they have formed against the soul, that is the harmful thing and that we have to destroy. I tried to make this clear earlier. But we have now come to the point where it is important to remember it. Otherwise we shall be as loath to fight as was Arjuna; and we have need to take to ourselves Krishna's explanation of the nature of the combat, and to see that

> "If the red slayer think he slays,
> Or if the slain think he is slain,
> They know not well the subtle ways
> I keep, and pass, and turn again."

Illustrations often confuse where they are meant to simplify, but truly I think those which I have already used should make this point abundantly clear. When you try to take back your spectacles from the baby who is playing with them, he is quite likely to howl as though you were murdering him, and if you are naturally a timid and sensitive person you may come to feel very much like a cold-blooded infanticide before you succeed in your undertaking and escape from the reproachful glances of the foolish nurse. But once you are safely back in your own study, with your spectacles where they properly belong, reason will assure you that murder was not actually your intention, and that the baby is the better and not the worse for being prevented from straining his eyes. *Mutatis mutandis,* the same scene is enacted when you forbid your stenographer the illegitimate use of your telephone; and I am quite sure that even in the case of your cat you would hesitate to take your own seat at the cost of inflicting a messy death upon it then and there. It is really not a question of "killing" any of these. It is a question of breaking up improper combinations: of the baby and your spectacles; of the stenographer and your telephone; of the cat and your chair; of thirst and alcohol and the desire to escape from the deadness of self. All that is killed is the parasitical life that resides in these combinations and that vamporizes your own. What you do is to set your house in order: turn the baby back to his proper playthings, the stenographer to her proper work, the cat to its proper place, while you yourself assume the position that is yours and the use of what belongs to you.

The problem of "killing out a desire" is, therefore, the problem of separating the elements that unite to form it. There are always at least three of these,—as even Euclid will tell you that three is the least

number of straight lines that can enclose a space, and a stool that has not at least three legs has no stability. Thought, feeling, and some sort of will, are necessary constituents in every complex that can embody self-consciousness and so appear as a "desire." If we remove any one of these elements, the desire as such must disintegrate. Moreover, if we can successfully introduce a new element, another kind of thought, feeling, or will, we create a new combination,—a new grouping which may expel an element previously present, or which may at least possess properties totally different from the first. This is really a matter of occult chemistry, and its best similies are found in ordinary chemical processes. Thus hydrogen, sulphur, and oxygen unite to form sulphuric acid. Remove any one of these elements, and we no longer have sulphuric acid. Introduce sodium in the proper proportion and there is at once a new grouping; the hydrogen is expelled and sodium sulphate is formed. This gives us the clue to the conquest or transformation of our desires.

The crudest and most direct method consists in denying the gratification of our desire. This inhibits the action of the element of will bound up in the desire. The will can live only through exercise. If it be long inhibited, it atrophies or starves. Therefore this denial gradually starves out the will from the desire, and thus causes the latter slowly to disintegrate. This is obviously a slow and laborious process, but it is, if consistently followed, certain to succeed. It is, as it were, a frontal attack, in which we deal with the complex as a whole, opposing its will with our will. As its will is, in essence, a portion of our own will in rebellion against us, this always has the appearance of warring against ourselves,—do what we may to withdraw our sense of self-identification.

We can hasten the process, and make it much less painful and laborious, by working upon the separate elements of the complex, seeking to introduce new elements beside them, and to draw them off into new combinations. If, for example, I habitually resent criticism and desire to justify myself, I can gradually break down this desire by steadfastly refraining from every expression of resentment,—however subtle and covert,—and by never permitting myself any excuses,—even to my own mind. But I shall find this very slow and very difficult. I can accomplish my end much more expeditiously and easily, if, in addition, I work also upon the separate elements of my thought, feeling and will, and place beside them new thoughts, new feelings, and a new will. Thus I can resolve that whenever I am criticized, and my mind begins resentfully to talk to me of its counter criticisms against the one who has hurt me, I shall think also and more persistently of his virtues; of how much I owe to him; of my need for criticism; of what a beastly unpleasant task I have put upon him in making him criticize me; of what a contemptible thing my resentment is; of the vanity and cowardice that make me wish to be like the ostrich with his head in the sand,

blind to the faults and dangers which everyone else sees in and about me; of my real wish to see my faults that I may conquer them; etc., etc. Such a resolution may seem too cumbrous for effective use in a crisis. It is, however, all summed up in the resolution to remember to welcome criticism and to *think accordingly*. But there is much value in having your mental speech prepared; and you will find that there is ample time for quite a long speech before you succeed in drowning the voices that rise from the complex of resentment.

Similarly we can work upon the elements of feeling and of will. Of the two, the will is much the easier, for it is more external and tangible. Thus the "elemental" that moves us to resentment wants to be nasty,—to say or do something spiteful, something that will put our critic in his proper place as the dust beneath our feet. We can resolve, instead, that we will do some kindness, some *humble* kindness and service. We shall not feel like doing it. But that is just the reason why we resolve to do it. We deliberately introduce into this resentful mood of ours an element of will which is incongruous with it, in order that, from this very incongruity, the mood itself, the psychic complex, may be disintegrated.

The element of feeling is, as I said, more difficult to deal with, and perhaps few of us can hope to modify feeling save through the instrumentality of thought and will. But if we work, as I have suggested, upon our thoughts and will, we shall find our feelings also change. Resentful feelings cannot long survive in the midst of thoughts of gratitude and acts of kindness; and if we try really to feel the injury we have done, and daily do, the Master, I doubt whether our hearts can have much room left for the sense of the injuries done ourselves. We may find at least the beginning of this when we pray: "And forgive us our trespasses as we forgive them that trespass against us."

The whole theory of penances has its rationale in this occult chemistry of the dissolution of psychic complexes. It associates with the action of each such complex an element that is so incongruous, so unassimilable, as to be positively painful. If you want to break up a habit, there is no better or quicker way than to punish yourself every time you indulge it, and to do this so persistently, and with such an increasing scale of severity, that the pain outweighs the pleasure. However popular you may be with hostesses, if you chain yourself to a big black, who must thus go everywhere with you, and who thrashes every one who entertains you, you will not continue long to be sought as a guest. It is necessary to remember, however, that it is not so much the severity of the penance as its inevitableness that drives the lesson home. We have got to treat these tendencies of the lower self as we treat the bad habits and the faults of children. The spanking must be severe enough to be remembered,—and to be dreaded,—but the essential thing is that it should be indissolubly associated in the child's consciousness with the fault for which it is administered.

The subject is truly inexhaustible, but I have fulfilled my promise and led you through this long circuit back to where we started. Half measures are futile. But he who has no reservations can accomplish whatsoever he will.

There remains only your third question, which I confess seems to me a mere foolish misunderstanding of words. "Why is occultism necessary? Why is not Christianity sufficient?" As well ask, "Why is religion necessary? Or effort? Or knowledge of self? Is not Christianity sufficient?"

"Occultism" means only the science of that which is hidden. Christ came to make manifest the hidden life of the soul. His life, his teaching, is occultism from beginning to end; and to it there is neither beginning nor end. It is the eternal pathway of the soul: the Way, the Truth, and the Life. Between Christianity and occultism there is no shadow of difference, no possibility of distinction. Between their popular misconceptions there is this difference: Christianity, to many who profess it, means no more than a general desire to do right, a general profession of a name and of a creed, and a weekly attendance at general Church services. Occultism, to many who talk about it, means no more than an unhealthy curiosity regarding particular aspects of the psychic plane and dabbling with the hidden working of vital forces in nature and in man. Thus travestied, Christianity has been made often hypocritical and usually ineffective; and occultism, equally often, dangerous, harmful, or silly, as the case may be; but the one is general where the other is particular. We know very little of ourselves if we do not recognize that before our general aspiration can be of much value it must descend to particular effort. Occultism is but Christianity in detail; Christianity is but Christ's revelation of occultism.

Now I have answered all your questions, and my mind is sleepy and my body tired, and it is time to go to bed. We are not half grateful enough for the way this universe of ours is ordered. We are sleepy at bed time, and hungry at meal time, and tired when it is time to rest. Have you ever thought how easily it might have been reversed, and how horrid the reversal would be? If we were wakeful at bed time and if sleep made us sleepy; satiated before meals, and made hungry by eating; energetic before resting, and tired after it? Thank heaven that there is so much in your life that is thus ordered by a more benevolent intelligence than your own, for unless I greatly mistake them, most of what you call your desires are set on this very reversal.

Let me hear from you when you can, but, please, no more passing on of such encyclopedic questions.

Faithfully yours,

JOHN GERARD.

P. S.—I find I have omitted one point which is of considerable practical importance and of which I had meant to speak. If you had

kept your stenographer properly busy, and if that baby had been kept at whatever babies ought to be kept at, the one would not have been tempted to flirt over the telephone, and the other would not have been interested in your spectacles—which, also, should not have been left carelessly within its reach. Once we have analysed the elements that enter into any complex we wish to break up, we shall be wise to keep each one of these elements fully occupied in some other and legitimate direction.

J. G.

We think it a gallant thing, to be fluttering up to heaven with our wings of knowledge and speculation; whereas the highest mystery of a divine life here, and of perfect happiness hereafter, consists in nothing but mere obedience to the Divine will. Happiness is nothing but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of God. There is nothing in the whole world able to do us good or hurt, but God, and our own will: neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels nor devils; but willing, or not willing, as we ought.—Ralph Cudworth.

FATHER AUGUSTINE BAKER,

AN EMINENT SPIRITUAL DIRECTOR

IT is amazing to think how slight and superficial a thing culture is! We pride ourselves on scientific impartiality, and freedom from historical biases. We crowd into summer schools and winter *seminars*. We plough and harrow the ridges of life down to a dead level of stupidity; there we cultivate native bristles. We stow away all the past into the small compartments of our own provincialism; we cast its dreary shadows forward, blotting the loveliness of celestial towers. Let us, by a radial journey to the centre of life, bring ourselves into contact and sympathy with other parts of the vast circumference—*orbis terrarum*. Let us, wise Protestants as we are, with our house impregnable prudently stablished on Plymouth Rock, turn our attention for a half hour to an English renegade who was prodigal enough to abandon his Protestant birth-right, a refugee who found in France liberty to worship as conscience dictated—which meant for him at the feet of the Crucifix. If extremes meet, perhaps Catholic fugitives who followed the voice of conscience may awake sympathy in us, the children of Puritan fugitives.

Father Baker's lifetime falls within the period of Queen Elizabeth, King James and King Charles. His dates are 1575-1641. Personally, he seems to have taken no part in the intriguing and plotting which marked the contest between the two rival sects. His abandonment of his family's Protestantism was altogether a case of conscience—it had no political motive nor significance. His adherence to the Catholic sectarians brought his share of their karma—unavoidable exile, or illegal residence in his native land. He accepted both. In his old age, he fled from place to place in England and finally just escaped a martyr's crown by dying of fever.

Did not Ruskin once say if there had been more gentlemen there would have been fewer martyrs? As we look back upon the period of Queen Mary, Queen Elizabeth and the Stuarts we find ourselves wishing that urbanity had given us more true martyrs and not the burlesque of heroism that fills the record on both sides of the struggle. Bigotry, hatred, petty recriminations! It is a wearisome and disgusting contest. We turn from its crudeness and savageness to the courteous heroism of the Maid for true valor and self-sacrifice.

Zeal is not incompatible with dignity. But who could find the bishop in the words of Latimer when he tore down from his cathedral the image of the Virgin? "She, with her old sister of Wolsingham, her younger sister of Ipswich, and their two other sisters of Doncaster and

Penrice, would make a jolly muster at Smithfield." They seem like the speech of a satirical dramatist put into the mouth of some fanatic. And there is something that suggests Mormonism in the haste with which English priests took wives and turned over to them the ecclesiastical vestments to be cut up as trimmings for personal wearing apparel. On the whole the two rival sects balanced themselves very evenly. Three hundred Protestant martyrs under Mary is the usual count. Practically the same number of Catholic priests died during the succeeding reign. Perhaps the balance is slightly in favor of the Protestants. Elizabeth did not persecute Catholics on account of their religious opinions. She had to get rid of them on account of their political plottings.

Father Baker's baptismal name was David. His father was man of business to an earl whose estate was in Monmouthshire. His mother was a clergyman's daughter. The boy's childhood and youth gave no indication of a religious vocation. During his residence at Oxford he seems to have abandoned conventional beliefs and to have become a theoretical atheist. He chose law for a profession and worked at it privately under an older brother and afterwards in London at the Temple. For a time he assisted his father in Monmouthshire as bailiff. While riding across a river on the estate his horse lost the ford, and Baker just escaped drowning. The danger and the escape awoke him to the realities of actual life. He sought religious instruction, found what satisfied him with a Catholic priest and discovered his vocation. Later he become acquainted with some Benedictine monks and resolved to become a postulant. As the English monastic institutions had been destroyed, Baker was compelled to seek a community on the continent. He served his novitiate at an abbey in Padua and in his thirty-second year took his final vows. He was not ordained priest till many years later.

Baker was for a time chaplain in one or two Catholic families and worked also at some historical investigations in England. But England was not a centre for Catholics, and Baker, like many other priests and monks, crossed over to the continent. There the English Benedictines had formed a community at Douay—the Plymouth Rock of Catholicism.

Douay came into prominence in1562 as a retreat for English Catholics—four years after the accession of Elizabeth. In that year, Philip of Spain [husband of the late Queen, Mary (Tudor), and Elizabeth's life-long foe] the champion of the Catholic cause, obtained from the reigning Pope authorisation to found a University which should be a bulwark against the raging Protestant heresy. Douay, a town in Philip's Flemish possessions, was the centre chosen for the new University. Several exiled Catholic professors of Oxford were given posts at Douay, and much of the tradition of Oxford was continued in the Flemish town. Three years after the founding of the University William Allen, late president of one of the Oxford colleges, arrived at Douay. He had been finally driven out of England after many years of work among

Catholics. He was seeking a centre for a theological seminary in which English Catholic priests might be trained. Allen was a powerful and sanguine Catholic and believed that his cause was merely in eclipse. He felt confident that Philip would finally annihilate the heretic Queen. Allen wished to be prepared for the aftermath, to have a strong body of trained priests ready to restore the pure teachings of former days. The founding of the University and the presence of Oxford professors at Douay influenced Allen to begin his seminary there. It was so successful that after ten years the Pope granted a subsidy which was regularly paid until the French Revolution. In the years that followed its foundation a very large number of men became students at Allen's seminary. Three hundred of these were secretly sent back to England from time to time, for work of conversion, instruction, and intriguing. Of those three hundred Douay priests, one hundred and sixty are enrolled as martyrs. When the seminary was well started, Cardinal Allen plotted with Philip the expedition of the Armada. He tried to raise an auxiliary company among the English students and residents of Douay, but only a few responded. The defeat of the great scheme left the academicians free to turn their attention to a Catholic translation of the Bible. This translation, the Douay Bible, still the standard Catholic translation, was published at Antwerp in 1600.

Father Baker was a member of the English Benedictine community at Douay. From Douay, in his old age, he was sent secretly to England for missionary work. In the prosecution of that work he died, as has been already stated.

A large part of Baker's writing was done at a town near Douay, where for nine years he was spiritual guide to a group of English nuns. He has explained his method of instruction in a life that he wrote of one of the nuns—Dame Gertrude More. After Baker's death, a loyal monk, Cressy, studied diligently whatever he could find of his friend's composition; he went through more than forty of Baker's treatises, made an abstract of the teachings, and published that abstract at Douay in 1657 under the title *Sancta Sophia,* Holy Wisdom. Dame Gertrude More and other nuns wrote their impressions and memories of Baker's instruction. Many of the manuscripts remained in the convent at Cambrai until the French Revolution drove the nuns back to their own country. Some of Baker's writings were lost during the disorder of the Revolution, but others are still preserved in English convents that are descended from the mother house at Cambrai.

The community of nuns that Baker so successfully guided crossed over to Douay in 1623. The community was the fruit of faithful pastoral work on the part of a Catholic priest among English families. (Elizabeth's tolerant policy required little of ordinary Catholic families. She haled priests to prison on account of their intriguing.) That priest, a Father Jones, in his ministrations found nine young gentlewomen whom he thought fit for religious training. Their families gave consent, and

Jones planned to bring his wards together. But as monasticism had ended in England, Jones crossed over with his charges to Douay, whence they proceeded to Cambrai. Three older nuns from an English convent in Brussels were made Superiors of the new group.

The troubles of the young community began at once. Different English priests from Douay were appointed Chaplain and Confessor to the nuns. The training of these priests had been altogether in preparation for argumentative proselytising. They did not know the elements of interior, contemplative living; hence they were unable to give suitable direction to the novices. Baker's pupil, Gertrude More, seems to have been the greatest sufferer from that lack of discipline. She appears to have had no vocation to religious life when in her eighteenth year she left her country and her father. She had merely very strong affection for God and a strong aversion from the life of the world. Her father was wealthy. She had refused to consider marriage. A tradition of devout Catholic loyalty continued in the family—Gertrude More (Helen we should call her, for that was her baptismal name; at her formal entrance into the convent she took St. Gertrude as patron and was thereafter called *Gertrude* More) was the great-granddaughter of Henry VIII's Chancellor, Sir Thomas More. The chaplain of the More family considered their loyalty and the girl's distaste for worldly life as sufficient foundation on which to erect the structure of a religious character. The girl was partly influenced also by the fact that her choice would decide the fate of the proposed convent. The other candidates were poor. Without the contribution of Helen More's dowry which her father agreed to make, the establishment of the community would be impossible.

Helen More made her choice and went eagerly to work to acquire the graces of an interior life. She had a strong and active intellect and had some of the scholarship which distinguished the uncollege-trained ladies of earlier centuries. She inquired of the missionary chaplains and she read diligently all the books she could find. But the books and the *viva voce* advice she received were both harmful. She was not only hindered and retarded but actually lost ground. From a cheerful and pleasant companion, she became morose. She lost her inclination toward divine things and became so hopeless that she regretted the step taken. That was her state after eighteen months at Cambrai. Baker was then appointed Chaplain. At first he aroused her enthusiasm and restored her hope of coming into actual union with God. But the enthusiasm was short-lived. She took a hostile attitude toward Baker as well as toward her Mother, and refused to consult him. This opposition continued for some time. Finally the comfort and aid which other nuns received from Baker's guidance induced her to consult him again. He was able to give her the help she needed, and she followed the method of prayer he suggested during the nine remaining years of her life. She died painfully of small-

pox, but inwardly at peace, in 1633. She was born in 1606—two years after the gunpowder plot.

Baker's way of approach to God may be called Vedantin. It seems abstract to our Western minds. Instead of approaching spiritual communion through the humanity of Christ, which is the normal Catholic way, the approach is made through the *divinity* of Christ. This seems as difficult as the Sankhya way in the East. It also seems unnatural; the *humanity* is a natural bridge for the very purpose of spanning the chasm. Baker is explicit, however, in his directions. An aspirant to spiritual communion is bidden to seek after God nakedly, in the Essence of His Being, and is cautioned "not to allow the soul to rest in even the noblest image that has ever been created, the image of the humanity of our blessed Saviour. For the soul (in some cases), through her strong propensity, is unable to use the image of the humanity of our Saviour at all as a step to the Divine simplicity." Baker's ideas when he writes of spiritual communion bear a striking resemblance to the "absorption" idea of the East. Rightly or wrongly, that notion or distortion—the drop lost in the ocean—represents Western opinion of Eastern religion. Baker writes as follows of the soul and God—a passage which might easily pass for some Vedantin comment. There is nothing in the thought to identify it with a Christian writer. " 'Like covets like,' says the philosopher, and so the spiritual soul of man thirsts after the noblest and most perfect of its kind, the Divine Spirit. He being infinite, the finite spirit of man may satiate and fill itself with Him and in Him, in a way it can not with other things, because the latter are limited and finite. Thus the Divinity is the infinite, profound centre or resting place of man's soul. Hence it ever desires the ocean, which, for its depth and wideness, is capable of containing it and millions of others. She thirsts after the spaciousness and infinity of God, wherein alone she can have her fill and be secure from perils. Nothing can touch or harm a soul while she is immersed in the Divinity."

It is that unusual, un-Western idea that gave to an envious superior a handle for proceeding against the orthodoxy of Baker's teaching. In 1633, after Baker had been for several years guiding the house at Cambrai, a new President of the community was appointed. That new President, envious of Baker's influence, made doctrinal charges. The specific charge was that Baker's teaching about obedience to an interior voice was subversive of obedience to Superiors. A committee of Benedictines was appointed for a searching examination. A close scrutiny was made of Baker's writings, and the Cambrai nuns, after *viva voce* examination, were ordered to give up all notes of interviews with Baker, all comments, all prayers, etc., written or suggested by his teaching. The committee reported complete vindication of Baker. That was inevitable. Interior prayer, interior listening for a silent voice, could never, Baker said, unless at the very beginning, conflict with outward obedience. For that inner activity is not a check to the outer—it goes along simultaneously

with the outer.* Nevertheless, Baker makes no evasion. He puts in the first place the virtue that St. Benedict made the foundation of the Order—obedience. If a person aspiring to union with God is forbidden by a Superior to practise interior prayer, Baker declares that person is to obey the Superior—"God will make it up to him."

Indications of that suspicion against his orthodoxy are frequent in Baker's writing. It introduced into his treatises an apologetic tone that is seldom pleasing. He feels the need to explain, to justify and safeguard.

Baker's abstract, Vedantin views are easy to trace historically. They are an heritage from the Areopagite whom Baker read and passed on to the nuns for study—together with writings of St. Teresa, St. John of the Cross and Tauler. The anonymous work, the *Divine Cloud of Unknowing,* is a link between Baker and Dionysius.

The *Divine Cloud* is an extraordinary writing of which almost nothing is known. There are five manuscripts in the British Museum. There are other manuscripts also. Mr. Edmund Gardner says the manuscripts are at least of the fifteenth century, but thinks that it is safer to assign them to the fourteenth. Baker found himself in complete accord with the teachings of the *Divine Cloud* and wrote a comment upon it. The original and his comments were first published two hundred and thirty years after Baker's death by another Benedictine. The book is difficult to obtain. It is said that Catholic booksellers are forbidden to sell it to laymen—another indication that Baker's way is not quite the normal way of Catholic Christendom.

In his comment, Baker states that the *Divine Cloud* is founded on Dionysius, and he quotes from Dionysius' epistle to Timothy: "Thou, then, Timothy, leave thy senses and sensible exercises, and all sensible and intelligible things. Keep under by a strong effort of thy mind the things which are not and which are, and as far as it is possible to thee, rise up unknowingly to that union with God, which is above all substance and knowledge." Baker's comments reveal profound sympathy between himself and Dionysius. "As God is infinite," he writes, "there can be no true sensible (i.e., of physical senses) image of God. A devout soul should free itself of all such images and retain only an obscure and general notion of God; the mind should remain in a kind of vacuity."

To attain to union through an obscure and general notion of God with the mind held in a kind of vacuity—that is Dionysius' way of negation. Dionysius spoke always of the "Transcendence of the One." To Dionysius the One [God] is above all created things, and cannot there-

* "As to following prayer when the Superior at such time would wish otherwise to employ a person, I say that after the soul hath been some good space practising that exercise, Superiors would fail to hinder her in it by imposing that which to them seemed fit, and the soul would have no desire to resist them, nor could she do it without a check from God Almighty. For no employment which religious women have in religion can hinder them after they have had a good entrance into prayer; because if they pray not at one time they can easily pray at another, or best of all, pray with the work itself, and make the work their prayer."—Dame Gertrude More in her *Apologia.*

fore be reached through created things. The way of negation is the way taught by Baker, also. "The knowledge which Dame Gertrude had of God," Baker writes, "was of that kind which spiritual writers declare to be the truest knowledge of which we are capable in this life and that is by way of negation—that God is none of those things which we can imagine or conceive with our understanding." Baker is perhaps the most thorough-going representative of the Areopagite in the West. He passes far beyond mystics like Richard of St. Victor. Richard embodied the teachings of Dionysius' "Mystical Theology" but he clothed them in Biblical allegories and gave them an appearance of concreteness, familiarity and domesticity. Erigena, the first translator of Dionysius, seems to understand his author fully. But even Erigena holds to the usual Catholic teaching that man must reach God over the bridge of Christ's *humanity*. "He wished to make His Humanity a medium," Erigena wrote, "for the transmutation of all human nature to Divine. He descended alone, in order that He might ascend with many. He, a God, made Himself Man, in order that He might make Gods of men." The unknown author of the *Divine Cloud* and Father Baker reproduce the complete abstractness of Dionysius. They counsel their readers to consider the naked Being of God.

Union with God [the Transcendent One] through the way of negation was the victorious end to which Father Baker led his spiritual daughters. But it is an end—it is not a method. We cannot think that a man of his wisdom would speak about transcendence, the way of negation, etc., to a nineteen-year-old girl in great distress over a mistaken vocation. He pointed out to Gertrude More certain spiritual exercises which he thought would bring her relief. He tried to start her on a simple way of prayer that would lead her interiorly to the spiritual plane. His wish was to make her spiritual life independent of himself personally. Something must now be said about the spiritual exercises Baker gave to Gertrude More.

His plan was to lead her to God along the path of least resistance. That path for her was the one of her natural affection for God. The mistakes of the missionary chaplains and the harm she got from books seem to have been of two kinds. They counselled "doing violence to nature." That is excellent counsel when used under the guidance of a skilful director. But unwise use of it almost wrecked Dame Gertrude's life. The second mistake was the effort to hold her, as a novice, in the elementary stages of meditation—the stages of memory and understanding. Baker saw that Gertrude More was an unusually gifted beginner—that her natural affection for God was strong enough to kindle her will, and that for her the earlier stages of reasoning, which with most aspirants lead up to an awakening of love, were altogether unnecessary. He counselled her to seek God naturally—to let her affections be her guide in ejaculatory (mental) prayer. She obeyed, made selections of sentences from St. Augustine, and used them. That simple exercise seems

to have saved her soul. By it she was brought first to complete acceptance of her life* and afterwards to the higher stages of Meditation.

True to his intention Baker left his pupil to her own course when he saw her steering steadily. Hence he did not know just when she reached the higher forms of Meditation. But he felt confident that she did reach that end. He describes two of the higher degrees. The first is Meditation Active. He defines this as "a prompt, easy, clear, immediate converse of the intellective soul with the Divinity." He writes eloquently of this stage. "The effects of this blessed, perceptible presence of God in perfect souls are unspeakable and divine; for He is in them both as a principle of all their actions internal and external, being the life of their life and spirit of their spirits; and also as the end of them, directing both the actions and persons to Himself only. He is all in all things unto them: a light to direct securely all their steps, and to order all their workings, even those also which seem the most indifferent, the which by the guidance of God's Holy Spirit do cause a farther advancement of them to a yet more immediate union. He is a shield to protect them in all temptations and dangers, an internal force and vigour within them, to make them do and suffer all things whatsoever His pleasure is they should do or suffer. They not only believe and know, but even feel and taste Him to be the universal, infinite Good. By means of a continual conversation with Him they are reduced to a blessed state of a perfect denudation of spirit, to an absolute internal solitude, a transcendancy and forgetfulness of all created things, and especially of themselves, to an heavenly-mindedness and fixed attention to God only, and this even in the midst of employments to others never so distractive; and finally, to a trustful knowledge of all His infinite perfections, and a strict application of their spirits by love above knowledge, joined with a fruition and repose in Him with the whole extent of their wills; so that they become after an inexpressible manner partakers of the divine nature; yea, one spirit, one will, one love with Him, being in a sort deified, and enjoying as much of heaven here as mortality is capable of."

Baker calls the second of the higher degrees, Meditation Extraordinary or Passive. The first degree man can attain by faithful performance of spiritual exercises. But the second degree is entirely beyond man's attainment. He cannot prepare himself for it because it is a grace or gift supernaturally infused by God. There are two degrees within this Meditation Extraordinary, the lower of which is sometimes

* "The divine obedience of Dame Gertrude consisted in this—that for God and out of love and obedience to Him, she willingly and readily did those things to which she was bound in any way, refrained from those things she was forbidden, and patiently and with resignation, and even cheerfully, endured all the difficulties and sufferings which befell her, whether in internal matters, as contradictions of will or desolations, or in external things, as unkindness or neglect of others, or bodily infirmities, which were often considerable. In a word, her standpoint towards God made her regard all the things of this life, and all that could be done or suffered in it, as mere nothing, save in so far as they could help or hinder the love and service of God and the attainment of God and the attainment of eternal happiness."

accompanied by outward incidents, such as levitation, precipitation of roses, gifts of jewels, etc. When these outward incidents are genuine, Baker says they are seldom heard of until after the death of the individual who experienced them. The highest form of Meditation Passive is the immediate apprehension of some divine mystery. This is altogether interior, and is with great difficulty brought within the scope of the mind. The result of it is that it accomplishes love in the soul: "and all perfection consists in a state of love and an entire conformity with the divine will."

"A state of love and an entire conformity with the divine will." That was the end Father Baker proposed for himself and his disciples in the seventeenth century. His way toward that goal seems a most difficult one—one that we can scarcely desire to follow to-day. For his way—though it does reach the goal—seems to leave out of account the hierarchy, the Elder Brothers, those compassionate Masters of Life who, having attained, desire so eagerly that all humanity shall share their happiness. Attainment through devotion to a Master and loyal adherence to His will seems so much easier, warmer, more human. Gertrude More's death was as cold as her way was abstract. One contrasts with that coldness the passionate love of Soeur Thérèse, the flower of Lisieux, her acute physical pain which no wise diminished the ardor of her devotion. Baker's way seems one for trained intellects. Soeur Thérèse's one for those who are willing to become as little children.*

John Wilfrid Orr.

Take, O Lord, and receive all my liberty, my memory, my understanding, and my will, all that I have and possess. Thou hast given it to me; to Thee, O Lord, I restore it; all is Thine, dispose of it according to Thy will. Give me Thy love and Thy grace, for this is enough for me.—Ignatius Loyola.

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* "No matter how poor the family is," she said, "enough food is always given to a child. I resolved to win Heaven so. I resolved never to grow up, but always to remain little. For I distrusted my ability to earn my living of immortality.

THE HOLY SPIRIT

Introduction.

"And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and Son together is worshipped and glorified; Who spake by the Prophets . . ."

Nicene Creed—A. D. 325 to 589.

THIS is an age of materialism, of unspiritual aims, of mere externality in life and thought. We talk of the love of God, of brotherhood, of prayer; but in fact, we have little clear knowledge of what any of these things mean. They belong to the world of spirit, while we feel that we are largely alive in a world of matter. There *is* spirit somewhere, just as there is God. We know that our souls are more important than our bodies,—even though we forget the fact almost continuously; that they are rulers, and at least potential masters of our bodies; yet how vague is our conception, in thought or in fancy, of this elusive, subtle, invisible, masterful soul in each one of us.

So the materialism of the age goes on living its life, self-absorbed and unconcerned about the spirit; leaving the discussion and belief in such matters to saints, mystics, and religious people.

In the Western world, the Church is founded on a belief in the reality of Spirit. But even the Church is forced to admit her inability to explain what faith impels her to believe. Dogmas have been formulated, definitions abound, but the mystery still remains a mystery. St. Augustine voices an almost universal opinion when he says, "In no other subject is the danger of erring so great, or the progress so difficult, or the fruit of a careful study so appreciable." He was dealing with the Trinity, which is the Church's synthetic conception of Spirit,—hence his estimate of the difficulty of the subject. All that the Church maintains is based upon her conceptions of the Trinity; so if an understanding of the spiritual world and of the Holy Spirit are to be found in the Church, a study of the authoritative literature on the Trinity should answer the purpose.

But such study, besides being difficult and highly technical, does not give the desired satisfaction. St. Augustine's *De Trinitate,* one of the standard orthodox expressions of the Church's belief, largely quoted by St. Thomas Aquinas and also by more modern Protestant theologians, is a monument of patient mental analysis, and an acute disquisition of metaphysical subtleties. After reading the work, as likewise at the end of nearly all available books on this subject, a feeling persists that the real heart of the matter has never been reached, that the "fruit" of "care-

ful study" has not been what intuitively we feel it could and ought to be, that somehow the mystery has an explanation other than the final and formal statements of theology. Take, for instance, this authoritative summary of the doctrine of the Holy Ghost, the third person of the Trinity, quoted from the *Catholic Encyclopedia:* "The essential points of the dogma may be resumed in the following propositions: The Holy Ghost is the Third Person of the Blessed Trinity. Though really distinct, as a Person, from the Father and the Son, He is consubstantial with Them; being God like Them, He possesses with Them one and the same Divine Essence or Nature. He proceeds, not by way of generation, but by way of spiration, from the Father and the Son together, as from a single principle. Such is the belief the Catholic faith demands." We have chosen this condensed statement as the simplest and clearest among many. But are these terms clear; and what do they really tell us about the essence and life of the Holy Ghost? What has the Holy Ghost to do with the fact of spirit in the universe, and how does it affect us as individual human beings?

Further reflection seems to indicate that the point of greatest obscurity, the part least understood, lies exactly in these conceptions of the Holy Ghost, or Holy Spirit as it is called, in the New Testament Greek. Even the average man, as well as the theologian, has some idea, however vague, about God; though this is too often so vague as to defy verbal description. He has also some idea about the Son, chiefly based on his knowledge of Christ's life as man on earth. But when it comes to the Holy Spirit, he has practically no idea at all, of any kind. The theologian, looking to the life of the Church as the recognized expression of the Spirit's activity, is naturally puzzled and confused by what he sees, however loyal his faith in the ultimate victory of the Church may be. The layman, asked as to his understanding of the Holy Spirit, will answer that it is conscience; or that it is the good impulses and higher aspirations that prompt us; or that it is the voice of comfort that comes to us in times of sorrow, the sense of deeper realities when trials test our faith in God and in our fellow man.

These answers are all indicative of where to look and how to look. That we have a fundamental belief in the fact of a spiritual world, that we instinctively acknowledge a Trinity and a Holy Spirit, and that a large portion of even our materialistic western peoples believe that there *is* truth to be had back of all our dogmas and creeds, the modern religious "revolt" and unrest amply prove. There is a growing demand for understanding of these subjects.

It is not the purpose of this article to attempt to explain the Trinity; but rather, as the title suggests, to study the Holy Spirit directly. Inasmuch, however, as the Holy Spirit is "consubstantial" with the other Persons of the Trinity, it becomes practically impossible to separate them, and so constant reference to the Trinity becomes essential. It is here that the *Secret Doctrine, Isis,* and many other Theosophical books throw an immediate and illuminating light on much that is abstruse and

enigmatical in the purely Christian thought. Many passages in them, which will be referred to, interpret the texts of the Old and New Testaments, and the writings of the early Church Fathers. In addition, there is assembled an amazing number of parallels between the Christian conceptions of the Trinity and the Holy Spirit, and those of every other known religion. Many of these other religions have a much richer and deeper body of teachings than the Church Christianity that has so far come down to us; and we can see in their light that Christian theology is far from complete. At the same time it is astonishing to discover how much is unconsciously stated by the great early Church theologians from St. Paul to St. Augustine,—unconsciously, that is, as far as modern interpretations and understanding go. That many of them must, in fact, have known what they were writing about seems more and more probable when their works are re-examined without the bias of later theologic interpretations. It is not till our modern all too rigid ideas, often derived, it would seem, from total misunderstandings of these Church Fathers, are broadened and enriched by the wisdom of Oriental religions and of Theosophy, that we begin to get a comprehensive significance out of our own religious formulas and beliefs. The vantage-ground of a new viewpoint is needed before our mental perspective can be more correctly readjusted, and a universal application in our creeds be possible where now too often exists only the cramped vision of a single exclusive system of thought.

Many Christians do not know that there is a Trinity in every great religion. The Hindus have Brahmâ, Vishnu, and Shiva; the Buddhists, or more properly, the Vedantins, call it Mulaprakriti, Prakriti, and Purusha; the Persians teach that "Ormuzd produced *light* out of himself by the power of his *word*." The Egyptians have Osiris, Isis, and Horus. In Chinese, "Kwan-shai-yin is the universally manifested Word, coming from the unmanifested Absolute by the power of its own will, and being identical with the former." The Greeks called it Zeus (Power), Minerva (Wisdom), and Apollo (Beauty). The Scandinavians, Wodan (the Supreme Cause), Thor (Power), and Freia (Beauty). Jehovah and Allah are trinities of Will, Knowledge and Power; while even modern materialism believes in "Causation, Matter, and Energy."

The Christian Trinity therefore, theology notwithstanding, has no unique features when properly understood; and a study of the Holy Spirit can well be supplemented by comparisons with the third person of other Trinities.

An attempt will be made to do this in order to develop our idea of the Holy Spirit; though in the nature of things the field is so vast that comparatively little detail can be brought into the compass of a magazine article. In the first place, however, the particular reason will be given why a clearer knowledge of the Holy Spirit is deemed important; and then analysis will be made of man's own realization of himself in order to clear up as many preconceptions as possible. This

will give a better comprehension of the Spirit as we experience it in ourselves, and will lead directly to the three-fold division of St. Paul, which is the Church's traditional article of faith on the presence of the Spirit in man. This, in turn, will introduce the whole body of New Testament and Early Church teaching on the subject; while finally, the light that Theosophic writings throw on all these divisions,—psychological, theological, historical, and religious alike—will be brought to bear, so that some definite synthesis of this collected material may become possible.

That any final or absolute conclusion can be reached is clearly beyond the powers of such a treatment. After all, we are dealing with a topic in itself transcending mind and mental conceptions, and we are repeatedly confronted with clear statements that this is a mystery. But this does not mean that there *is* no solution for those who are able and determined to achieve it. The answer will be found by making oneself aware of the spiritual world; the "terrace of enlightment" is for each and every one to reach for himself; books and study alone will not give the solution,—they but serve as stimuli.

I

It is the undivided testimony of the New Testament, and the growing conviction even of modern Protestant theology, that to be without a knowledge of the Holy Spirit is to be destitute of one of the first essentials of Christianity. In fact, if we wish to discover what was the great, distinctive thing in Christianity as it went forth, a new religion, into the world; to find out what it was that constituted Christianity that rousing, saving, spiritual power which it *proved* itself to be; if we wish to seek, in the first place, not *theories* concerning the teaching of Christ, but the record of *facts* as they exist in early Christian literature, we are forced to conclude that the statements and explanation about the Spirit are that thing. The descent of the Holy Spirit upon the disciples at Pentecost was the start of Christianity as such—the birth of Christ's Church; and the power of the Christian religion was believed to reside in those who actually experienced the presence of the Spirit in themselves.

The evidence for this is found throughout the New Testament. Christ's teaching, especially towards the close of his ministry, is full of reference to the Holy Spirit, the Comforter; St. Paul rings on almost every page with stirring appeals to the witness of the Spirit as *the* fundamental proof of Christianity; while the first Christians awaited its coming into their own lives with eager expectation and prayer, and accounted its presence as their greatest blessing.

People today are asking what is a Christian, and how does he really differ in fact from any other good man. Whatever the modern Church has to say about ethical precepts and moral standards, the answer in the New Testament is clear. Morality and high standards of conduct

must always be; but there is something that underlies and is the criterion even for moral codes. It is the Spirit in man which provides that inner standard up to which all morality must ultimately be measured. Thus Jesus told Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Right conduct alone was not sufficient. And does our formal baptism into any of the Christian Churches in itself realize the truth that Christ here expressed? If not, what did Christ mean? Do we really desire the kingdom of God? Or take St. John, in the third chapter of his first *Epistle,* last verse: "And in this we *know* that He abideth in us, by the Spirit which He hath given us." Or St. Paul to the Roman Christians, eighth chapter, ninth verse: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if *any* man have not the Spirit of Christ, he is *none of His.*" And St. Paul tells us himself in *Corinthians,* with exquisite simplicity and modesty, "I think also that I have the Spirit of God."

To many these seem extravagant claims or requirements, suitable only to those few early enthusiasts at that special time; and in a measure this is true. Christ's victory and ascension made possible an outpouring of spiritual power in the world that perhaps has not been equalled at any time in this dark age. But is it not also true that it was the loss of the original purity and loyalty in the later Christians,—the growing use of spiritual knowledge for personal and selfish ends by them, that led to the degeneration of the Church into the mere worldly institution that it has since so largely been? Certain it is that the bulk of acknowledged Christians have little or no realization of what the teaching here touched upon means.

It seems that the Church has departed so far from an understanding of what she herself professes to believe, that ignorance is now taken for granted; and not only that, but unenlightenment is actually accepted as part of the Divine plan for the growth of the Church. Thus the fact that the Master promised us that "these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall hold up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover,"—these promises, too, are disregarded, not believed, or with our superior modern knowledge, limited to the happy but brief days immediately following the ascension. We are constantly told from pulpits, or read in books and articles, that such things cannot now be; that the day of "miracles" has passed; that the supernatural is indeed super-natural, and pertains to a future state and not to this world and to this civilization; or that science and the known laws of evolution do not admit of any such startling invasion into the established harmony and order of existence.

But in denying these possibilities in ourselves, in cheapening Christianity and the word of Christ, are we not indeed in danger, consciously,

or unconsciously through an inexcusable ignorance, of sinning against the Holy Ghost:—that sin which is not and cannot be forgiven, simply because it is we who wilfully deny the credibility of the new birth which alone can admit us into the kingdom of heaven? We are in far worse condition than were those Ephesian Christians spoken of in *Acts* (chap. 19; 1 to 7), for when Paul asked them, "Have ye received the Holy Spirit since ye believed?"—they replied, "We have not so much as heard whether there be any Holy Spirit." And Paul, evidently in some surprise, asked them, "Unto what then were ye baptized?" And they said, "Unto John's baptism." Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands upon them, the Holy Spirit came on them; *and they spake with tongues, and prophecied.*"

It seems that the Church today in her belief has gone little beyond John's baptism of repentance. Certainly our inheritance as baptized Christians does not mean to us what it did, the descent of the Holy Spirit upon us, with power to work miracles and to regenerate the decaying civilization of our day. With us this result is at best a hope for the future or an abstract article of belief.

If the Church today has lost the heart of a teaching which history seems to designate as of primary importance, would it not be well to review the whole field with the set purpose of seeking anew the truth? Assuredly the writings of Madame Blavatsky point to just such a loss of vision, and to just such a need for renewed investigation and for a richer, deeper knowledge and belief.

Further than this, a man of such ability as St. Paul must have meant something very definite when he writes so much to so many and various people on the same topic. Each of his major epistles centers in its spiritual instruction on the Spirit. "Ye are the temples of the Holy Spirit," he says, "and therefore defile not yourselves with evil living." Do we recognize this Holy Spirit in ourselves? What, in all the various mass of thoughts, feelings, and impulses that form our daily consciousness, is of the Spirit? If it be there at all, how is it to be recognized? Why do we not know it better? A consideration of these questions will now be attempted.

II

Nine-tenths of western civilization and peoples today will reject the most overwhelming evidence, even if brought to them without any trouble to themselves, for the simple reason that it clashes with their personal interests or prejudices. And so when every religion and religious teacher unite in saying that Light is to be sought within, the world, just because religion is either feared or despised, or because it is buried under ignorant prejudice and apparently irrational doctrines

and dogmas, continues blindly to ask the question: How are Light and Knowledge to be found, and how do they manifest themselves when found?

It is the pitiful, age-long demand of humanity. But the fact remains that this blindness is largely due to a lack of *real* desire or effort to solve the problem. Man is so content with his lot that exertion beyond a certain point becomes distasteful. Only so could the unquestioning acceptance of dogma, and reliance on a ready-made religious system be possible. But even man has learned that if there is Light and Understanding anywhere in the world, it is to be found in himself. Ultimately he turns to philosophy and religion only to explain himself to himself. The whole of life's experience throws him back upon himself.

The steps by which life has taught this lesson, and the understanding that man has attained, may briefly be summarized as follows:

Crude, physical man bases all his activities on sense-perception, and upon what is, then, to him pleasurable gratification of this sensation. He soon finds these selfish gratifications clashing with the will and desires of other men; and so is brought to self-consciousness and the use of reason. This self-consciousness and reason are the first manifestation of the real Ego in man; it is what differentiates him from animals. Reason is, so to say, the lowest special faculty of the self-conscious Ego, as separate from the mere animal body. It is the first guide of physical man; and by it he is enabled to recognize and analyse himself.

Man has learnt to live largely by the use of this calculating, previsioning faculty. But if his life be guided by reason only, he plans solely for himself, for his personal physical comfort or interests; and he is inevitably selfish, treacherous, immoral. He has, however, another whole range of faculties that self-consciousness and reasoning awaken in him, because his crude, animal instincts are profoundly modified by these new endowments. All his inner life, consisting of incessant sensations, of feelings ever acting upon and agitating him, brought to bear from without or generated from within, a constant stream of reflections, emotions, and desires, are found to conflict with his calculating, reasoning powers. He desires something that reason tells him is harmful,—and in this moment of hesitation a new power opens before him. He no longer acts on instinct alone; for the first time he chooses, he uses will, he acts from a consciously directed will. Will is the next highest faculty of the real Ego in man, and is on a higher plane than the reasoning faculty, simply because it is more powerful, and can control the reasoning process itself.

With will consciously operating, man has reached a new and more developed stage of existence. There results from contact with fellow men an enlightened self-interest; virtues begin to appear; sacrifice becomes a prerequisite for the very existence of friendship; morality and moral standards are set up.

But here a new danger appears. The will itself, because of the pull of selfish instincts and the desire for sense-gratification, is often voluntarily guided and controlled by the lower, the reasoning, calculating faculty. In other words, the man chooses to continue his instinctual, selfish, animal life; and uses his reasoning faculties to persuade the will to acquiesce. At this point two things occur. The first is that if he continues to subordinate and misuse the will in this way, he will lose the real power of choice,—habit will at length bind him, and where an apparent choice confronts him, the ability to choose will already have been predetermined. He becomes the slave of his desires, and has lost the essence of his manhood. Most of mankind are today more or less bound by this slavery to sense and animal desire, even though they refuse to recognize the fact. And as a result will in man has so far lost its true function as to be almost wholly misunderstood and underestimated.

The second thing that occurs is that conscience is awakened. While man acted in an almost purely animal way, instinct and desire took the place of will and conscience. But when the higher element in man began to obtain recognition and to control his outer actions, when the man consciously chose what he would do in relation to his fellow men, when a moral code and the sense of right and wrong were developed, then conscience appeared to urge the man to choose right instead of wrong, to be unselfish, charitable, just, instead of brutal, selfish, and treacherous.

In essence conscience is again a higher faculty than the simple will, —though being an expression of the real Ego in man, it partakes of the same nature. Will might be described as a more impersonal, spontaneous force, while conscience is the conscious direction of the will-power itself,—it is consciously-directed will. In most people conscience is so undeveloped, and so much of the will has been deflected to augment the lower, selfish, and animal desires, that there remains but little of the will-element in conscience itself. But this is not the normal. Conscience should be an invincible will-power; and some small approach to this can even now be recognized in so-called "good" people, for whom it is already a reliable power on most occasions of choice between a virtuous action and its opposite. The vague sense of disquiet, of a wrong committed, or the general admonition of an evil intended,— these are merely the imperfect and weak effects of an undeveloped and almost choked conscience. Fully realized, conscience is the voice of the higher Ego in man, with all the certainty of knowledge, truth, and power of will that can be imagined to belong to his uttermost divine possibilities. It is perceptive will, and is capable of an infinite unfoldment.

When Bergson assures us that an element of will is to be reckoned with in all growth, he is saying that this consciously-directed power is exerted throughout the universe. In the lower orders of nature, in

minerals, plants, and animals, there is on a vast scale the marvelously harmonized creative evolution of infinite degrees of consciousness. In man, with self-consciousness, this evolution takes a new turn. It seeks not only to bring our species or genera of beings as a whole to a certain higher degree of consciousness, but it seeks also to raise each single individual to a new capacity commensurate with the achievement of the whole race. So Brotherhood takes on a profounder meaning, and sympathy is seen to be a quality springing directly from the highest will in us. The individual man must himself attain to all that the whole race attains, as well as supplying that one place which his individuality as a member of the race requires. This double evolution, so to speak, is the task confronting each human being.

To achieve this man must learn to function on a plane above that of animal instinct, feeling, desire, or even of thought. As the bee is impelled by what Maeterlink calls "the Spirit of the hive," so man must learn to become an instrument obedient to the collective will of a united humanity. He must raise his personal will to the creative and powerful will above him; and not content with the mere exercise of choice in the petty affairs of his daily existence, he should succeed in entering that mighty world-force of an undivided and unanimous human will which is the very essence of his own life and being.

This inner world of a united, self-conscious will-power is what is commonly called the spiritual world. In it are those Masters, men once like ourselves, who have broken through the trammels of their merely animal nature, and who have learnt to use all the energies of the lower man for the higher spiritual purposes. These powers are so vast in comparison with those now at our disposal that for centuries mankind has thought to divorce the two from any identity of essence. But with the change of the cycle, and with the growth of self-knowledge which has accompanied the scientific study of our generation, mankind in the West are rediscovering their own inner existence and possibilities. Will is being valued and developed more and more, though it is to be expected that mere self-will and desire are too often mistaken for the real spiritual will of the super-sensuous world.

Bergson was heralded as one who "had rediscovered the soul." In this he but focused the belief of a growing majority of the thinkers of today. It becomes patent that man must have within him, or more truly *be,* the soul. Through the free exercise of will there is opened to him an illimitable beyond; and it is but rational to conceive that he can not always be limited by the physical body, with its dead matter, or nervous system so often diseased and inadequate. That constant stream of self-conscious volition, "the essence of our being, the mystery in us that calls itself 'I'," as Carlyle says, necessarily constitutes the *real* man. Deny this, and man is worse than an animal,—"the shame and scandal of the universe," as Pascal puts it. So we find scientists and philosophers everywhere searching for the soul in man, and the phrases "subliminal" or "subconscious self," "intuition," "spiritual apperception," and

the like, attest the direction of their search. The race is gradually, through its religious and scientific leaders, discovering the windows of the spirit within, and its oneness with all of creation.

It must not be thought from what has preceded that the spiritual world is simply a world of liberated and extended will, or that the Spirit in us is merely that will which makes for righteousness. It is this, and much more besides. We have simply endeavoured to trace those direct attributes or qualities of the Spirit which every man can know and recognize in himself. Briefly to recapitulate, they are reasoning and intellection, will in the sense of free-will as distinguished from desire and selfish impulse, and conscience or perceptive will,—will and knowledge combined.

In all of these we can see that there are degrees of excellence or the reverse, and if degrees at all, then some point of perfection where the whole nature of the quality becomes transformed into what seems to us a higher order. All of nature demonstrates this. Dense ice changes to water, to steam, to gas; air may be solid, liquid or gaseous. Each plane involves a complete change of outer form; and also a great increase of power; while the essence remains throughout the same. So with man. Early, formal, and one-sided reasoning becomes powerful intellectual knowledge, with all its attendent pleasures and wide interests. This, in turn, may become intuition; at first but the flashing visions of genius, finally the instantaneous and certain wisdom which is the dream of every philosopher and the possession of the Initiate. Will, directed first as blind instinct, becomes the self-conscious and free choosing-power of humanity. Its future is as yet but vaguely foreshadowed by such qualities known to us as conscience and sympathy, and we feel intuitively, as well as forcasting in imagination, that the ultimate possibilities of a trained and united human will would exercise a power as yet undreamed of by mankind today.

But that the realization of this dream is the perfectly explicit object of all religious teachers can hardly be denied. What is faith, as Christ used the word, but the conscious reliance of the whole being on the reality and power of the spiritual world? And by faith all things are possible,—faith of this dynamic kind,—opening as it does the whole man to an inflow of spiritual force or will that can only be limited by the acceptance and strength of the man himself. Or take the Vedantins, with their gospel of raising the self by the Self, until the self becomes one with the Divine Self, sharing all its powers, one with its whole life. And similarly with all the religions.

To do this it is obvious that man must lay aside his present misconceptions and inertia. It is to help him do this, to help him create for himself a vivid, conscious, personal life in the spiritual world, that Christ lived and died, and St. Paul laboured and wrote. We shall turn next to these New Testament writings.

JOHN BLAKE, JR.

(To be continued)

PAUL THE DISCIPLE

PAUL'S life is supremely valuable because it shows the method of the Master, after the resurrection, in training his disciples and in carrying forward the work of the church. We have Paul's distinct testimony that, in each decisive hour of his life, from the great awakening on the Damascus road until he stood for the last time in chains before Nero, the Master was with him, teaching, guiding and strengthening him.

Describing his first commission to King Agrippa, Paul told how the Master had appeared to him, and, speaking in the Hebrew tongue, had thus charged him: "I am Jesus whom thou persecutest. Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Paul saw the Master and spoke with him face to face, and he was not disobedient unto the heavenly vision. Direct from the Master came his knowledge and his commission. He makes this clear, when writing to the disciples in Galatia, reminding them that, after he had seen the Master, he let three years pass before going up to Jerusalem to talk with the elder disciples. During the two weeks he then spent at Jerusalem, he talked only with Peter, and with James the brother of Jesus, already beginning to dominate the church at Jerusalem. Perhaps it was on this occasion that James told him that the Master had appeared to him also, after the resurrection, as Paul later wrote to his friends at Corinth.

While at Jerusalem, he again had speech with the Master, as he himself relates: "It came to pass that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. . . . Depart: for I will send thee far hence unto the Gentiles."

Some years later, Paul "went up by revelation" to the Council of Jerusalem, which debated the great question of admitting the Gentile converts to the church, without compelling them to comply with Jewish rites and customs: the question which lay at the root of the work entrusted by the Master to Paul.

Again, after the door had been opened wide to the non-Jewish disciples, in Asia Minor and in Greece, and when, in consequence, the Jews of Corinth were fiercely assailing Paul, the Master once more spoke to him "in the night, by a vision": "Be not afraid, but speak, and hold not thy peace: for I am with thee: for I have much people in this city."

Once again, when Paul had hardly escaped a violent death at the hands of the mob about the temple at Jerusalem and was still in imminent peril, the Master paid a magnificent compliment to the indomitable courage of his disciple, promising him still further opportunity and danger: "the night following the Master stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

The promise was fulfilled. The disciple went to Rome, with chains on his wrists. And in the last dark days, when many friends had forsaken him, when he was summoned before the judgment seat of Nero, presently to receive sentence of death, he bears this superb witness: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Master, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. . . . At my first answer no man stood with me, but all forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Master stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Master shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever."

These are only the most critical events in the long discipleship of Paul. Not only at these times, but constantly, the Master was near him, overshadowing him with inspiring and protecting power, and on many other occasions definitely communicating with him, as Paul testifies in his letters.

These communications referred in part to the earlier work of Jesus, during the period of teaching before his death, as where Paul writes to the disciples at Corinth: "I have received of the Master that which also I delivered unto you, That the Master Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

Or the communications referred to the immediate needs of one or another group of disciples in the growing church, as where Paul, writing to Corinth, says: "And unto the married I command, yet not I, but the Master, Let not the wife depart from her husband."

Or the Master spoke concerning Paul's own training as a disciple: "For this thing I besought the Master thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

Through more than thirty years, till the period of active work was closed by Paul's execution, the Master's communication with his disciple was unbroken: a general inspiring influence, with specific, detailed directions, for the immediate need or danger; directions which were decisive in guiding Paul's movements during the vital and critical period in which the doors of the church were thrown wide open to the whole Western world, to the Greeks and Romans as well as to the Jews. At each crisis, the deciding influence was the Master's intervention.

Paul says much which makes clearer the manner of the Master's communication to him. There was articulate speech, so definite that Paul records of the first occasion that the Master spoke to him, not in Greek, but in the Hebrew tongue, the idiom in which the people of Galilee had heard the parables. Paul saw as well as heard. "Have I not seen the Master?" he writes, and he speaks elsewhere of the Master's luminous form: "the Master Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Paul had written earlier of this transformation: "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body . . . and as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The Master, therefore, appeared to him in what Paul himself calls "the spiritual body," the body of the resurrection, which seems to have taken a form less externally visible after the event which is called the Ascension, though the Master in no sense withdrew from his disciples; he was seen by those who had eyes to see, and heard by those who had ears to hear: the eyes and ears of the spiritual man.

Thus did Paul see and speak with the Master during the long and arduous years of his work as a disciple; and, more than all words, the Master communicated himself, imparting something of his will and consciousness to Paul, and drawing the life of his disciple closer to his own.

The trials and sufferings which Paul endured were a part of the purification which was necessary for this union of will and consciousness with the Master. As that purification was carried forward, Paul grew able to say: "We have the mind of Christ." And his constant effort for the disciples to whom he brought the word of the Master, was, that they too might break through the external consciousness, and be united with the will and consciousness of the Master: "My little children," he writes to the group of disciples in Galatia, "my little children, of whom I travail in birth again until Christ be formed in you." It was this uniting of the will and consciousness of the disciple with the will

and consciousness of the Master, which transformed the natural man into the spiritual and immortal; and it was the union of many disciples with each other, through their union with the Master, which made the unity and life of the Church. "We are members one of another. . . . even as the Master nourisheth and cherisheth the church: for we are members of his body. . . . This is a great mystery: but I speak concerning Christ and the church."

In order that this new consciousness and will may be gained, there must first be a transformation of the external, personal life; a dying and rising again, of which the Master's crucifixion and resurrection are the prototype: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

After this new birth, this birth from above through the power of the Master, comes the gradual growth of the spiritual man, that "upbuilding" of which Paul speaks so often to the disciples, whereby we are transformed "to the likeness of his glorious body," growing in the spiritual life "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

To carry the word and power of the Master throughout the whole Western world Paul toiled and suffered: to bring others into touch with the will and consciousness of the Master, thus building up, through their union in him, a divine and immortal life, the spiritual life of the disciples and the Church.

For this work, Paul was chosen and commissioned by the Master, as Paul himself has recorded. The circumstances of his birth and early training, debtor both to the Jews and the Greeks, signally fitted him to carry out the task later entrusted to him.

Paul was a Jew of Tarsus in Cilicia, a citizen of no mean city. He was also a Roman born. As a Roman citizen, he was at home everywhere throughout the Empire from Syria to Spain, and therefore well fitted to carry the word of the Master throughout the Empire. Since he was a Roman born, his father was a Roman citizen before him, perhaps his grandfather also. Tarsus was closely bound up with the Caesarian house; through Tarsus Julius Caesar passed from Alexandria, where he had met Cleopatra and buried Pompey, on his way to fight the king of Pontus in that swift campaign which begot the epigram: I came, I saw, I conquered. To Tarsus also came Mark Antony, and on the river Cydnus, which flows through the city, Cleopatra was borne in that famed progress which outshone Aphrodite:

> For her own person,
> It beggar'd all description: she did lie
> In her pavillion—cloth of gold of tissue—
> O'er-picturing that Venus where we see
> The fancy outwork nature: on each side her
> Stood pretty dimpled boys, like smiling Cupids,
> With diverse-color'd fans . . .
> The city cast
> Her people out upon her; and Antony,
> Enthron'd i' the market-place, did sit alone,
> Whistling to the air.

From Tarsus came Athenodorus the Stoic, son of Sandon, who was the tutor of Augustus, and who, by the favor of Augustus, became governor of his own city, Tarsus. Nestor the Platonist, who succeeded Athenodorus as Governor of Tarsus, had been the tutor of Marcellus, nephew of Augustus. Close bonds like these bound Tarsus to the imperial house; Roman citizenship in Tarsus meant personal service rendered to the Caesars or distinction conferred by them. It meant familiarity with the history and fortunes of the Caesarian house: the martial deeds of the great Julius, the wise statesmanship of Augustus, the long reign of Tiberius. This Paul implied, when he declared himself a citizen of Tarsus in Cilicia, and a Roman born.

Besides the close relation with the Caesars, Tarsus was famed for Greek culture, with traditions going back to Homer. Strabo narrates that Tarsus was founded by Argives who accompanied Triptolemus in his search after Io. Dion Chrysostom, who was a youth of sixteen or eighteen at the time of Paul's death, when addressing the people of Tarsus, always took for granted that they were familiar with the history and poetry of Hellas.

Strabo relates that the Tarsian philosopher Diogenes went about from city to city, instituting schools of philosophy, and that, as if inspired by Apollo, he composed and recited poems on any subject that was proposed to him. Further, he says that Athenodorus in part owed his influence to his gift for extemporaneous speaking, a power that was general among the inhabitants of Tarsus. One may find here, perhaps, the prototype of the eloquent journeyings of the greatest citizen of Tarsus.

As a boy, Paul must have played in the market-place where Antony had sat enthroned, and wandered along the wharfs where the crowds gathered to hail Cleopatra. He must have known very familiarly the hot, damp plain around the city, overshadowed by the foothills and snow-fringed ridges of Taurus, shaggy with dark cedars, the evergreen vales adorned with glades of saffron. From Taurus flowed the icy Cydnus, passing through the city close to the gymnasium of the young men. The son of a leading citizen, Paul must have had the right to join in

the exercises of the gymnasium; and this seems to be the source of his many allusions to athletics, to gymnastic training, to boxing matches and foot-races. For one who had been an athlete in his youth, it would be natural to sum up his life-work in the words: "I have fought a good fight; I have finished my race; henceforth is laid up for me a crown." Paul contrasts the physical training of the athlete with the spiritual training of the disciple: "Bodily exercise profiteth for a little: but godliness is profitable unto all things;" and again, "Every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown, but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air." Here, and elsewhere in the New Testament, the crown held out to the disciple is the crown (garland) of the victor in contests and trials rather than the crown (diadem) of hereditary rule. Paul, Peter, James and John all use the symbol: "Be thou faithful unto death, and I will give thee a crown of life."

It may well be that Paul's early training in the gymnasium by the Cydnus, in whose icy stream Alexander the Great had bathed, prepared him for the bodily hardship of his later work. He must have gone on foot in much of his journeying through Palestine, Asia Minor and Macedonia; as, for example, his fellow-traveller relates: "We went before to ship, and sailed unto Assos, there intending to take in Paul: for so he had appointed, minding himself to go afoot." This journey on foot from Troas, the port of ancient Troy, to Assos was probably characteristic of much of Paul's travel; the type of exertion which led him to write to Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ."

Such was the atmosphere of Tarsus, in the midst of which Paul passed the most impressionable years of his boyhood and youth. Though the Cilician city was far from Greece, it was full of the Greek spirit and Greek tradition. The background, as in Greece itself, was made up of the great tradition of the Homeric poems. An amusing tale which Strabo tells, concerning the gymnasium where, if our surmise be sound, Paul got his taste for athletics, shows how Homer was on everybody's tongue, his poems in everyone's mind. According to this tale, it was Mark Antony himself, the friend of Julius Caesar and of Cleopatra, who founded the gymnasium, and made Boethus trustee of a fund for its support. Boethus was a fraudulent trustee, appropriating even the oil which was provided for the athletes to anoint themselves with. He was accused of his theft, whereupon he made an angry protest to Mark Antony: "As Homer sang the praises of Achilles, Agamemnon and Ulysses, so I have sung yours. I therefore ought not to be brought before you on such a charge." The accuser answered, "Homer did not steal oil from Agamemnon; but you have stolen it from the gymnasium, and therefore you shall be punished." Yet, says Strabo, the crafty

Boethus contrived to avert the displeasure of Antony by courteous offices, and continued to plunder the city until the death of his protector.

Tarsus was also a famous seat of Greek philosophy. Paul was, without doubt, not only familiar with the names of the Stoic, Platonic and Epicurean schools, but also with their doctrines. Consider the incident of his stay at Athens: "Certain philosophers of the Epicureans and of the Stoics encountered him. . . . And they took him, and brought him unto the Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?" The story is recorded by Luke, the beloved physician and fellow-traveller. But Luke was not with Paul in Athens; therefore the story, with the names of the philosophical schools, must have been given to him by Paul himself.

If we go back to Strabo's account of Tarsus, we shall see how easy it would have been for Paul to be familiar with these and other schools; how difficult, almost impossible, it would have been for him to have been ignorant of them. For the inhabitants of Tarsus, Strabo tells us, applied themselves to the study of philosophy and to the whole encyclical compass of learning with so much ardour that they surpassed Athens, Alexandria and every other place where there were schools and lectures of philosophers. Among the famous Stoics of Tarsus was Athenodorus, tutor of Augustus Caesar, who made him governor of Tarsus. Nestor, who was tutor to Marcellus, the nephew of Augustus, and who succeeded Athenodorus as governor of Tarsus, was equally famous as a Platonist. Since Athenodorus and Nestor were great orators, it is likely that they made the public squares of the city ring with the names and doctrines of Zeno and Plato. Paul, therefore, was quite ready to hold his own with the eloquent philosophers of Athens.

The way in which he faced his audience on the famous Hill of Ares under the Acropolis shows how well he profited by the lessons of the Tarsian orators. It was his custom, when opening his great theme to the Jews who gave him the privilege of speech in their synagogues, to use the Old Testament background, the majestic story of God's dealings with Israel; and here he spoke out of a full heart. But when called to address the critical audience of Athens, he took rather, for the background of his oration, the general philosophic sensibility, the somewhat vague pantheism, which was the broad result of Greek philosophy. Men of Athens, he began, having in mind, no doubt, the famous orations of Demosthenes,

Men of Athens, I perceive that ye are somewhat religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an unknown God. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in sanctuaries made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life and breath and all things; and he made of one blood every na-

tion of men for to dwell on all the face of the earth . . . for in him we live, and move, and have our being; as certain even of your own poets have said, 'For we also are his offspring . . .'

Then he went on to speak of that one among the sons of God, whom God had raised from the dead. . . . It would be hard to conceive of a wiser or more skilful approach to the Athenian mind; of a better way of bringing to that mind the mystery of the resurrection. And it is of record that many of his hearers, both men and women, like Dionysius and Damaris, were in fact led through that speech of his to a knowledge of the Master. It would be difficult to find a better example of the orator's art and secret: to take men where they are; to speak to them first of what is in their own hearts. And it was Paul's early life in Tarsus, when, as a boy, he wandered about the streets and squares of the city, listening to the eloquent words of the Platonists and Stoics, that trained and fitted him thus to make overtures to the mind of Greece, where a man of narrower education and sympathies would have met with nothing but derision.

It has been said that the beauty of Paul's style, as we find it in the living, breathing pages of his letters, is the beauty of speech, of oratory, rather than of writing. Take the magnificent passage concerning Charity. . . . It rings like a great oration. This quality of eloquence, then, Paul must have learned and absorbed in those same boyhood days, among a people for whom oratory was one of the supreme aesthetic delights.

CHARLES JOHNSTON.

(*To be continued*)

If He calls you to a kind of service which is according to His will but not according to your taste, you must not go to it with less, rather with more courage and energy than if your taste coincided with His. The less of self and self-will there is in anything we do, the better.—St. Francis de Sales.

THE RENAISSANCE

ANY and all human achievement may be considered as theosophic documents, and thus a period of consummate achievement, such as the Italian Renaissance, holds for us a very special significance.

Here a great spiritual force seems at work so near the surface that one can fairly see its tumultuous surge seeking outlet through every possible channel. The whole of Italy seethed with an over-endowment of energy, of passionate hearts and eager intellects and lofty souls, all contributing their quota toward a unified movement; princes were superprinces in brilliance and magnificence, poets burned with the divine afflatus, saints were carried to heights of ineffable ecstasy, and artists were the recipients of an unexampled tide of inspiration. In varying measure it floods the entire output of the time, even the workers in silver and leather fairly surpassing the limits of their crafts, while the great men were a very embodiment of the baffling mystery of creative genius.

It is surely not alone the saints and ethical leaders of a race who guide spiritual evolutions, and it may well be doubted whether any save the greatest masters have done as much for the awakening of the world, toward the deepening of consciousness and the heightening of aspiration, as have the poets and painters and musicians. The impetus given by a Saint Francis or a Savanarola is more easily reckoned and defined, but the very explicitness of their teaching prescribes its boundaries; our argumentative mind meets it on a common ground, accepting or confuting it point by point. But in the presence of great art we become onepointed and receptive and there is an immediate sympathetic enkindling of our higher powers, those above the reasoning intelligence. As we listen to the message voiced by music, speaking through the throb of rhythm, the poignant sweetness of melody and the depths of harmony, each obedient to its own high law, we experience a direct inrush of life itself. With no dogmatism to confuse and confound we may receive straight from the fountain-head and go forth to meet our daily tasks with renewed sense of high courage, of other-worldliness, of essential unity, and by some act of the awakened will make the inspiration bone of our bone and flesh of our flesh. It is a very epitome of the theosophic attitude and the theosophic method.

The imperious summons of beautiful color and form has the same certain appeal, though the mind is more tardy in acknowledging the cause. Their governing rules are still shrouded, still waiting to be reduced to clear formulæ as have those of musical harmony; yet as we study some masterpiece of painting or sculpture or architecture we have a sense of instinctive acquiescence to its inherent rightness, which is

basically an obeisance to an unknown law. The measure of our delight is the measure of our understanding, so that, for instance, in the presence of the marbles of the Parthenon as we yield to the swell and subsidence of the large free lines, we are moved as by great swinging seas under full sunlight, feeling unconsciously that underneath each is the same rhythmic law. It is this "life-enhancing quality" which is the crowning glory of all true art, and which makes it in all its ramifications a legitimate field of study for those who are avowedly interested in latent and hidden powers. Even the much decried province of technique may properly hold our attention, however slight its claims in comparison with the higher gifts. It is as right and natural to admire a beautifully painted surface as to admire the texture of a rose leaf or the sheen on a ring-dove's neck; it charms us of itself, and is, moreover, the swift, sure means to a higher beauty as the artist mounts from height to height in pursuit of his ever-receding ideal. Also the portrayals of momentary moods and fleeting impressions are worthy our serious consideration, worthier, indeed, than even the loveliest material forms, for they are essentially more permanent, the true builders of form, and hence a full step nearer to the world of causes. Through pictorial presentation one can often "look deep into the hearts of others" and moments of despair, of aspiration and of joy are startlingly revealed to us through the deep insight of genius; for we are "so made that we love

> First when we see them painted, things we have passed
> Perhaps a hundred times nor cared to see;
> And so they are better, painted,—better to us,
> Which is the same thing. Art was given for that;
> God uses us to help each other so,
> Lending our minds out."

To the artists of the Renaissance the human form became an instrument expressive of their faith, through which to bring home their entire range of thought and emotion and belief, and then to expand in comprehending sympathy the beholder's narrow personal horizon. For complete realization it demands perhaps the very highest development of knowledge and technique, yet that the determined desire for such expression can triumph over all limitations has been well proven. We need only turn to the masterpieces of Giotto to realize that pictures almost childish in drawing and devoid of all surface charm can yet hold in a high degree the one great essential,—the life-enhancing power. In his joyous and tender sympathy, his aptitude for "speaking to the condition" of types differing fundamentally from one another and from himself, in his ability to reach the heart of human significance in scene or event, Giotto is a very apostle of brotherly love; and in art as in life this necessitates and presupposes a complete absence of self-assertive egotism, a supreme good taste. The people of his frescoes, sinners and saints, are

allowed to live their lives in a calm indifference to his own preferences and dislikes, so that by virtue of this ability he has depicted the life of a Saint Francis reverently and sympathetically, holding in complete and courteous abeyance a very lively personal distaste for all asceticism and voluntary renunciation. It is no wonder that since, like Abou Ben Adhem, he might be written "as one who loved his fellow-men," he proved one whom, indeed, the gods loved best, and that to him was granted as to few others great inspirational gifts; that to him was given, in supreme degree, an instinctive feeling for significance in gesture and attitude, together with an infallible intuition for the right, the essentially and everlastingly right, division of space and line and balance. To these laws of division he was innocently and simply obedient, so that we in our turn, through love of his pictures, acknowledge them without suspicion of there being laws, just as we yield to the grace of a normal, well-regulated life without thought that we are paying obeisance to the laws of ethics and religion.

The happy tranquility of Giotto seems strangely free from the troubled brooding which he might well have acquired through his friendship with the harassed and embittered Dante. It is the later generations of the High Renaissance that show his influence, who felt that

"He to explore the place of Pain was bold
Then soared to God to teach our souls by song."

There is no need of the illustrations of the Divine Cantos which one and another essayed to prove his hold on their imagination, for on every hand are mirrored his conceptions and interpretations of the unseen world, while each and every one was the direct heir to his habits of thought.

Even so gay and spontaneous a spirit as Botticelli could not altogether escape the brooding melancholy, though we feel his delight in all that was free and natural and untrammelled; in the breeze of the open sea, the brightness of flowers and birds, and above all, in the rhythmic movement of sentient life. The Allegory of the Spring is indeed its very apotheosis, so compelling that as we look we instinctively join the jocund company and become one in some pagan rite which praises the advance of the New Year with the timbrel and the dance. It was movement and rhythm which here held his fancy in thrall; on them "he intended his mind," till there came to him out of the blue the perfect means of conveying it to canvas, the secret power of inwoven pattern and sinuous line, so that at once and for all time it was rendered with supreme artifice, never again quite to be recaptured in all its first pristine loveliness. Yet in spite of the joyousness, there is even here a touch of haunting pathos which in his religious pictures deepens to poignant pity, as, for instance, in those circular compositions which seem to enclose and enfold a Madonna bowed by her weight of yearning over the baby Christ. His drawing may be academically faulty, but its power of expression is faultless; line and color lend themselves so graciously

to the conception that they become indeed "no mere representation of natural objects, but a glamour upon them by which they become alive to the spirit."

He was a true seer, and his was the path of all the heaven-born, whether artist or mystic. Impelled by the genius within, he contemplated, and obtained the vision; with intense and unremitting labor he gave it body and substance, and since in contemplation he had "become one with the object contemplated," it may be said that his works were of his very essence and that "in his own form created he them."

The lesser man, the merely talented, observes, combines and invents. He may be admirably conscientious and painstaking, but if he lacks the power of vision, the result is barren, since it is no great uplift for us to step from our own vital life into one thus made up of threads and patches. It may be right enough for him who actually does the work; he at least is polishing and sharpening tools which will some day serve a purpose, or he may even become an honest purveyor of a dilute milk to some who find Leonardo da Vinci's subtleties unpalatable or the dynamic power of Michael Angelo too strong a meat.

It is to these great ones that we naturally turn in our search for the fullest exemplification of the means and methods and laws of inspiration; men to whom art was a religion, and who became through their devotion to an ideal the most fit instruments in the hands of the high gods for the transmission of the truth of beauty.

The eager and inquiring mind of Leonardo led his genius to manifold modes of expression; he was allured by all the realm of natural phenomena of science, philosophy and the arts. We read of him "brooding over the hidden virtues of plants and crystals; the lines traced by the stars as they moved across the sky; the correspondences between orders of living things, of all that is magnetic in the forces of nature and the modes of their action; and anticipating by rapid intuition facts established by a later science." We know that he sought to solve the problem of human flight through intricate concoctions of wings and rudders; that he designed devastating machines of war; that he devised engineering schemes by which the marshes of Italy should be drained, and that his splendid physique was half ruined by arduous and prolonged search in the dissecting room for exact anatomical knowledge.

Gradually he became imbued with the idea of a never-ending life gathering to itself all experience, and of humanity as wrought upon by and summing up in itself the entire past; the subtle material as having been raised to a plane when only the keener touch and the finer nerve could follow. It is small wonder that his manuscripts, written strangely from right to left as was his wont, contain passages that might have been taken bodily from the lore of the ancient East.

To quote somewhat at random: "The mind passes in an instant from the east to the west, and all the great incorporeal forces have a like speed. Nature is constrained by the order of her own law which

lives and works within her; and every part is disposed to unite with the whole that it may thereby escape its own incompleteness.

"Pleasure and Pain are represented as twins, for there is never one without the other; and they turn their backs because they are contrary to one another. If you choose Pleasure, know that he has behind him who will deal out tribulation and repentance; where there is most power of feeling there of martyrs is the greatest martyr.

"If you kept your body in accordance with virtue, your desires would not be of this world. The Soul desires to dwell in the body because without the members of that body it can neither act nor think.

"The lover is drawn by the thing loved, as is the sense by that which it perceives, and it unites with it and becomes one and the same thing. Intellectual passion drives out sensuality. The senses are of the earth, the reason stands apart from them in contemplation; the soul apparently resides in the seat of judgment, and the judgment apparently resides in the place where all the senses meet which is known as the common sense. The faculty of imagination is both a rudder and a bridle to the senses, inasmuch as the thing imagined moves the sense." Without break of continuity we could proceed in the words of Patanjali: "To conquer transgressions the weight of the imagination should be thrown on the opposite side," or, "The transfer of the powers from one plane to another comes through the flow of the natural creative forces."

In his pictures we have a complete summing up of the man; here are garnered all his anomalous experiences, all his exact science, all his philosophic subtleties. They bespeak "a beauty wrought out from within upon the flesh, the deposit little cell by cell of strange thoughts and fantastic reveries and exquisite passions"; here is evinced the truth of the eternal flux, the evanescent magic of vanishing moods. The entire gamut of life is played upon from the inverted spirituality of a Medusa, and the morbid underworld of physical decay, up through the allurement of Mona Lisa's smile, to the deep and sad appeal in the sensitive face of the Christ.

The wonder of his mind was its marvelous capacity, not only for perceiving, but for registering and retaining the fleeting glimpses flashed upon his vision, holding them indellibly fixed for years if necessary, till they ultimately reached an embodiment. There is the witness of his seven-year struggle toward the completion of his greatest portrait; his days of resolute inaction and concentration before the masterpiece of the Last Supper, or of his breathless rush the length of Milan's streets to add just the one felicitous brush-stroke which had at last occurred to him as the perfect means to a perfect end.

In his inner life he must always have dwelt as in a place apart, a silent and solitary thinker; he warns his pupils against companionship, because "when with another one possesses but half, nay less than half, of oneself."

Yet his outer life was that of a brilliant courtier, delighting monarch

and prince and high-born lady by the beauty and grace of his vivid personality, contributing by his wit to their merriment, or charming them by the songs which he sang to his oddly fashioned lyre.

To turn from this versatile and radiant being to his contemporary and only rival, the towering, tragic figure of Michael Angelo, is like plunging from blinding sunlight into the heart of a storm. His sonnet brings him, toiling on the huge dim vault of the Sistine ceiling, vividly and terribly before our eyes:

> "I've grown a goitre by dwelling in this den—
> As cats from stagnant pools in Lombary.
> Or in whatever land they hap to be—
> Which drives the belly underneath the chin.
> My beard turns up to heaven; my nape falls in,
> Fixed on my spine; my breast-bone visibly
> Grows like a harp; a rich embroidery
> Bedews my face from brush-drops thick and thin;
> My buttocks like a crupper bear my weight;
> My feet unguided wander to and fro;
> In front my skin grows loose and long; behind
> By bending it becomes more taut and straight;
> Cross-wise I bend me like a Syrian bow;
> Whence false and quaint I know
> Must be the fruit of squinting brain and eye
> For ill can aim the gun that bends awry."

To such sacrifice and labor we owe the wide heritage he bequeathed us, for whether he wielded brush or chisel or pen, it was the same fiery, sustained concentration which gave form to his crowding thoughts. Obsessed with the idea of the immanence of art and that

> "The best of artists has no shape to show
> Which the rough stone in its superfluous shell
> Doth not include; to break the marble spell
> Is all the hand that serves the brain can do,"

he worked unceasingly to free the hidden shapes which he felt about him on every side waiting their release.

It is a far cry from the patient study of a posed model and from faithfully recorded observations, to the furious freedom with which this self-existent genius created his mighty-limbed Titans. His figures are never portraits, never individualized men and women, but embodied forces, visualized ideas: the David is not merely a masterly presentation of the young warrior giant, it is the very spirit of youth and careless daring; the sombre statues of the Medici tomb are meditations carved in stone; his virgin is an almost impersonal type of exalted motherhood, and his Christ-child is the incarnation of an abundant vigor that shall enable him to bear the burden of the world.

But it is in the great Sistine decorations that we find the full marvel of his inspiration. Here it is not human qualities, however abstract, that we feel, but the very current of life itself surging through the universe, an overpowering force as of tempestuous winds and rushing waters under a storm-riven sky. Through compelling line, through massy shadow and the mystery of light, he actually quickens the beat of our heart, and tearing away trivialities and obstructions, he reveals the wonder of great full curves, their power, in sequence and repetition, to lead both the imagination and the senses onward and upward; yet making us aware the while that they are not the whole, finite and complete, but a component part of an infinite progression, through which we may

> "touch enough
> The verge of vastness to inform our soul
> What orb makes transit through the dark above;
> And there's the triumph! There the incomplete
> More than completion matches the immense—
> Then Michael Angelo against the world!"

We have been told that "number underlies all manifestation"; it is a dark and difficult saying, one from which our mind instinctively recoils, but we can more readily accede to the statement that "number underlies all art," for here order and arrangement are well in evidence. Furthermore, we know that beautiful curves can be mathematically plotted and constructed, for none are lovelier than the long taut arcs of astronomical science; that just and satisfying divisions of space can be expressed by equations, for Temple and Cathedral and Campanile are there to sustain the architect's assertion; and that without reference to the numerical laws of musical harmony no composer would dare essay a symphony. It is but one step further for us to concede that the differing vibrations of dusky blue and vibrant yellow may be reduced to proper mathematical relations, and but another step to the concession that rhythm and repetition of line, or the crescendos of chiaroscura may be the steady, awe-inspiring march of an arithmetical progression, making its visible appeal to the eye; that these are laws which are an open book to the awakened eyes of genius, and which are felt by each and all of us as our instruments of perception, growing finer and keener, near the goal of perfect taste.

In this underlying law of number is contained the real unity of the arts, that which makes analogies possible between painting and music, poetry and architecture; yet the finer distinctions of their differences must not be lost sight of; they must be most rigidly adhered to and each art confined within its own special sphere of beauty or there will be a total subversion of the illusive quality of style—as in those hazy attempts to play color or paint music, or worse still, to paint and play literature, with which we are all too familiar. For style demands a

limpid clarity of thought, a precision as clean-cut as the facets of a diamond, while in these efforts confusion is certainly confounded. Nevertheless, it is a real truth that is being sought, if not found; the truth that "in the realm of forces an audible sound is a subjective colour, a perceptible colour but an inaudible sound."

All this the great artists, consciously or unconsciously, have voiced in their work; it is part and parcel of their inspiration; for, to repeat, and sum up our conclusions, the pictures of genius, those having truly the life-enhancing power, are not only representations of objects or scenes or events, though this is a prime function and of value in that it bestirs memory and thought; they are more even than the penetrating interpretations of character and emotion and event, though it is their high privilege to so widen our sympathies and enlarge our horizon; these powers they do indeed possess to our exceeding great joy; but moreover and above this, they hold a direct appeal through the creative use of color and form, to our love of high truth, and of the laws, not man-made and partial, but divine and universal, but another manifestation of the same law of magnetic energy which holds the stars to their courses and draws after it the tides of the sea.

ANNE EVANS.

The greatest burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our frames and feelings, our especial weaknesses and temptations, and our peculiar temperaments,—our inward affairs of every kind,—these are the things that perplex and worry us more than anything else, and that bring us oftenest into bondage and darkness. In laying off your burdens, therefore, the first one you must get rid of is yourself. You must hand yourself and all your inward experiences, your temptations, your temperament, your frames and feelings, all over into the care and keeping of your God, and leave them there. He made you and therefore He understands you, and you must trust Him to do it.—Hannah Whitall Smith.

MAHOMET

SINCE the life and work of Mahomet first occupied the pens of historians there has been much controversy over the true nature and value of that work. All points of view have been advanced, from the extreme of the Moslem writers to whom every least tradition about their great teacher is sacred and therefore to be accepted without question, to the opposite extreme of those who hold that the work of the prophet was but the result of ambitious scheming, and his revelations a monument of lying and deceit. For any but a "true believer" the Moslem attitude is, of course, out of the question, but the complete rejection of the man is almost equally incomprehensible, if we regard the facts of the earlier days of his mission. All his strivings after truth, his ecstacies and depressions, his own distrust as to the genuineness of his inspiration, and finally the unwavering steadfastness with which, when once convinced, he faced and overcame, almost alone and unsupported, the ridicule and hostility of a nation,—all these facts testify certainly to no charlatanism and deceit. Furthermore, an examination of his teachings convinces one that the heart of his message was undoubtedly genuine. It is true, however, that the later years of the prophet's life show a marked change not only in the character of the man himself, but in the form of his revelations and in the nature of his religion. And this change, in fact all the apparent contradictions both of character and of work, are most readily explained by a statement which has been made to the effect that Mahomet was a psychic, probably the greatest psychic in history, a statement which is attested by one fact after another as we read the story of his life. The very manner in which he received his revelation is one of the strongest indications of his mediumship; he himself states that he heard sounds like the ringing of bells penetrating his very heart and rending him; and according to contemporary writers he went into a trance—evidently a sort of catalepsy—great beads of perspiration stood out on his face and at times he fell to the ground. His lack of the genuinely spiritual qualities, his manner of interpreting many of the revelations, and in his later life, the numerous occasions on which vanity or self-deception led to the distortion of his message, all testify again to his psychism.

The work of the Prophet falls naturally into two main divisions, first, the period spent at Mecca, a time of doubt and difficulty, and unceasing effort, of struggle not only for the recognition but for the very life of his religion as a religion; second, the period after the Hegira, when his message, gaining a foothold, gathered force in much the way that a rolling boulder gathers momentum, and in a few years swept the whole peninsula. To understand the difficulties of his work at Mecca

it is necessary to understand something of his people and his country. Arabia in A. D. 570, the year of Mahomet's birth, differed little from the Arabia of Abraham and Job. The people were banded together in independent nomad tribes, each headed by a Sheikh, the representative of his people; there was no government in the usual sense of the term, the tribes as an aggregate and also within themselves being held together by no permanent bond, but being so constituted as to allow the utmost independence to the clan, the family and the individual. Yet all observed the same code of honor, and the same moral standards and used the same language, manners and customs. Of these tribes the greatest and proudest was the Coreishite, dwelling in Mecca. This people traced its ancestry to Abraham, asserting that Hagar, when wandering in the desert with Ishmael, made her way to the present site of Mecca and there discovered the well Zemzem, sacred ever after. According to tradition, Arabs from the south soon settled here, the daughter of whose chief was later married by Ishmael, the founder of the tribe. It was supposed to have been on one of the neighboring hills that Abraham prepared to sacrifice Isaac; later he built, on the site which it now occupies, the temple or Kaaba, the holy of holies of Arabian worship to the present time. In the very early days of the city, the custom had arisen of making pilgrimages to this shrine from all parts of the peninsula, and when to this is added the fact that Mecca was the central point of one of the most important caravan routes of that part of the world, it will be obvious that the guardianship of the Kaaba and of the well was a position of the utmost importance. And from the earliest days to the time of the Prophet, this position was held with but one or two brief lapses of time by the Coreishites.

To the tribe of the Coreish Mahomet belonged. His father died before the child was born, his mother when he was but six years of age; the boy was cared for during some years by his grandfather and on the death of the latter, by his uncle, Abu Tâlib. With the death of the grandfather, who had been guardian of the well and a man of wealth and influence, the power of this branch of the family waned. Nothing of unusual significance,—at least nothing authentic— is related concerning Mahomet's childhood; at one time, he was employed in tending sheep and goats on the neighboring hills, and some writers picture him as studying here the "signs of an unseen power" and beginning his vague wondering as to the explanation of God and the universe. As early as his twelfth year, we are told, he accompanied his uncle with a caravan to Syria and again in this instance there is much surmise as to the deep impression made upon his "childish heart ever yearning after the marvellous," by the sights which he saw, the Christian customs, the churches with crosses and images, and the contact with new faiths. Undoubtedly he was influenced by the religious beliefs of Syria, but as this was not his only trip to that country, our credulity as to the assimilative powers of the twelve year old need not be taxed. At the age of twenty-five,

he went again to Syria in charge of a caravan belonging to Khadija, a wealthy widow of Mecca. The real importance of this trip to the subsequent history of Mahomet it is impossible to tell, but it is of undoubted significance that the region to which he journeyed was the center of the Ebionite and Essene communities—Sprenger in his life of Mahomet traces a close connection between the exoteric doctrines of these two sects and many of those promulgated in the Koran—and that tradition gives strong evidence of his close intercourse with Nestorius, a monk, and with others of the clergy of the Syrian sects.

It was on his return from this trip that his marriage with Khadija took place and we know little more of him until his fortieth year when he first showed signs of his prophetic mission. We are told that as he grew older he became more and more thoughtful, and it is suggested that the contrast between his own idolatrous faith and the facts which he had gathered concerning Judaism and Christianity may have given rise to the doubts which began to disturb him. Frequently he would withdraw from Mecca, accompanied sometimes by Khadija, and retire to a cave in the nearby hills where he remained in prayer and meditation. The earliest suras of the Koran date from this period, rhapsodical passages, bits of impassioned poetry, earnest prayers for help, showing the conflict which was waging within him. This state lasted for perhaps three years, while Mahomet in great mental agitation, torn by doubt and fear as to the genuineness of his visions and as to the heavenly nature of the spirits whose influence he felt, became gradually convinced that he had a divinely appointed mission to perform. At length, during one of these retreats, an angelic messenger, whom Mahomet designated as the angel Gabriel, and from whom were received many of the subsequent revelations, appeared to him and commanded him in one of the verses now embodied in the Koran to "recite" or "read" or "cry" (according as the Arabic word is translated) in the name of the Lord. After this definite annunciation of his mission Mahomet gave out his revelations in the name of God, prefacing every sura of the Koran with the divine command, "Speak" or "Say." Muir says of him:

"This commission pervaded now his whole career, and mingled with his every action. He was the servant, the prophet, the vice-regent of God; and however much the sphere of his mission might expand in ever widening circles, the principle on which it rested was the same. . . . It is certain that the conception of the Almighty as the immediate source of his inspiration and Author of his commission soon took entire and undivided possession of his soul; and, however colored by the events and inducements of the day, or mingled with apparently incongruous motives and desires, retained a paramount influence until the hour of his death."

The inhabitants of Mecca, however, by no means shared in this conviction. Ridicule, scorn and abuse met him on all sides, and again he was filled with doubt, this time not as to the genuineness of his reve-

lation, but as to whether his mission were not merely to his immediate family and the few relatives and friends who had already become his disciples. But again the angel appeared to him in a vision and roused him with the words:

"Oh, thou that art covered! Arise and preach" (that is, warn or call to repentance) "and magnify thy Lord.

"Purify thy garments and depart from all uncleanness."

From this time to the end of his life Mahomet never questioned, but met every obstacle with an unwavering steadfastness of purpose and a firm conviction that the Allah, whose messenger he was, could bring ultimate good out of every evil. His progress, however, was by no means easy, for the people of Mecca were no more ready than before to accept his claims. He possessed in the beginning, it is true, a small body of devoted adherents; among these Khadija is notable for her never-failing faith in him, as well as for her power of filling him with renewed courage and determination in times of depression; notable also among the earliest converts was Ali, a cousin, who later married the Prophet's daughter and became famous in the early Caliphates. Most important for the success of the new religion was the conversion of Abu Bekr, the devoted follower of Mahomet, his companion in the hours of greatest peril and his closest friend to the day of his death. This man possessed great wealth and influence and devoted it to the last jot in the furtherance of the cause.

To understand the difficulties which lay in the way of the new religion it may be well to note here its chief points of difference from the old faith. The religion of Arabia was a combination of Sabianism, idolatry and stone worship. Remnants of Sabianism are probably to be observed in certain of the rites of pilgrimage, particularly that of making seven circuits round the Kaaba,—a rite which may have been connected in its origin with the movements of the planets. Both in the Kaaba at Mecca and in many a shrine throughout the peninsula were idols of Lât or Ozza or others of their goddesses. Set in the wall of the Kaaba, also, was an especially sacred stone, said by tradition to have been placed there by Abraham, originally a pure white jacinth but long since become black from the kisses of unnumbered pilgrims. Elsewhere in the land, as well, were stones made the object of worship, stones which had been in many cases carried from Mecca originally by some pious pilgrim. The importance which was attributed to pilgrimage will be obvious when it is stated that during certain months in the year, the season of pilgrimage, a peace was declared, during which no caravan, however temptingly laden, could be despoiled, and no warlike tribe, however hungry for plunder or eager for revenge, could unsheathe its weapons. And significant of the genuine observance of this peace is the fact that a war once waged against an invader during this season was ever after known as the Sacreligious War.

One point the two religions had in common, namely, a vast store

of Judaical legends and traditions originating in the belief that Abraham and Ishmael were the great forefathers of the race. But it was at the very root of the old faith that Mahomet struck with his proclamation, "There is no God but God," and his denunciation and uncompromising hostility toward idolatry. The oneness of God and the acceptance of Mahomet as his mouthpiece, the favorite of heaven, were the two cardinal points of Islam. In promulgating his doctrine Mahomet declared that his object was the restoration of the religion of their forefather Abraham and that his revelations, throughout, confirmed both the Jewish and the Christian scriptures. And the Koran does, in fact, contain great numbers of the Jewish traditions, many stories, particularly of their prophets, and large portions of Old Testament material. It is claimed by many historians that this incorporation of the Jewish teachings as a part of his own faith was largely a bid for the support of the many Jewish tribes flourishing in various parts of the peninsula. His later treatment of these tribes, when their non-acceptance of his views became certain, makes the theory entirely tenable. Yet it is clear from the Prophet's own words that he hoped to establish a world religion, one which all nations could accept, and with this point in view, he would naturally lay emphasis upon such features as these Jewish traditions, features which should meet with a ready response from Jews, Christians and Arabians alike.

Of the teachings of Christianity he made far less use, many of the Christian doctrines,—particularly that of the Trinity—being rejected by him from the first, and many others being grossly misunderstood, due no doubt to the fact that much of his information came from apocryphal or heretical sources. His system included an angelic hierarchy, borrowed, it is probable, from one of the Syrian sects; the belief in immortality and resurrection from the dead (a belief much derided by his enemies); and also the doctrine of predestination. This last doctrine was a most important factor in the success of his cause in the days when Islam became a religion of the sword. For together with the fact that man must die at his appointed time, was coupled the assurance that death fighting for the faith gained paradise, and this certainty of either earthly victory or eternal bliss won the day on many a bloody field of battle. His material descriptions of heaven and hell have caused much perturbation to European minds. Some have tried to argue that this was symbolical and that the Prophet himself recognized as the highest bliss the abiding presence of Allah, his Maker. There is no denying the fact, however, that Mahomet did describe the joys and torments of heaven and hell respectively in the most minute detail and, too, in the most material terms. But it is also well to remember the people to whom he appealed; his garish paradise and lurid hell kept in the straight path or led through the heat of battle countless fiery sons of the desert, in whom the promise of spiritual joys or mystical beauty, however great, could have roused but scant ardor.

Perhaps one of the strongest features of the religion,—strongest, at least, if it had been made more living and vital—was the principle indicated by its name, Islam, that is, surrender or submission to God, and by the name of its adherents, Musalmans, or those who surrender themselves. And it is worthy of note that the Prophet really endeavored, so far as in him lay, to weave this principle into his life, several incidents of it giving to his character a touch at once lofty and heroic. This quality and his great emphasis upon prayer—indeed, Mahomet is known to have declared that there can be no religion without prayer—were in themselves, if they had not degenerated into a mere formalism, the well-spring of a truly spiritual religion.

As has been stated before, it was not the dissimilarity of the two faiths that roused opposition among the Meccans; indeed, for several years Mahomet went quietly about his work unhindered except for the scoffs and jeers of his townspeople. It was the rejection of their many gods and the realization that the growth of the new religion would seriously jeopardize the old, that gave rise to active hostility and persecution. Such treatment had little effect upon the more influential Moslems, for it was a matter of honor with the head of each clan to protect its own members from injury, or to avenge them if need be. Thus Mahomet for years enjoyed the protection of his uncle, Abu Tâlib, who, while he did not embrace Islam, yet countenanced the work of his kinsman in the face of the united hostility of his tribe. It was the slaves, however, whose sufferings were greatest, torture often being resorted to to force them to renounce the faith. A number of these were bought and freed by Abu Bekr, who spent practically his entire fortune for the purpose; the others were released from their torments by Mahomet, who made a special exemption for such as renounced the faith unwillingly but remained true at heart. It was as a result of this persecution that there occurred the first hegira, the emigration of a small band of converts who, lacking protection, sought refuge by advice of the Prophet, in Abyssinia.

About this time occurred an incident which is worthy of note, though it has met with denial from many a pious Musalman. Hitherto the chief, perhaps the only obstacle in the way of the Prophet's success was the question of idolatry. Was his mission to fail because of this one point? Was the only result of his years of work to be the winning of perhaps fifty converts, as against the alienation of the whole community? At length, during a gathering of the chief men of Mecca, Mahomet, joining them one day, recited verses from the Koran, and finally the following:

> ". . . He also saw him (Gabriel) another time, . . .
> And verily he beheld some of the greatest signs of his Lord.
> What think ye of Lât and of Ozza,
> And Manât the third beside?"

these being the three great idols of Arabia. Then came the answer, still purporting to be a revelation:

> "These are exalted Females
> Whose intercession verily is to be sought after."

We are told that all the people were greatly pleased with this judgment in favor of their idols, accepted it gladly and announced themselves thereupon content to follow Mahomet. But the latter was much perturbed; in a vision he was upbraided by Gabriel for uttering words which had not been given him and in a short time he declared that the true reading of the verse had been revealed to him, substituting, in reply to the question, "What think ye of Lât and of Ozza?":

> "They are naught but names which ye and your fathers have invented, etc."

Never again did Mahomet make a deflection from the straight path, or rather, never again did he concede the smallest point to the enemies of Islam. But this was the first instance of a failing which showed itself frequently in later years,—namely, a possible confusion of mind by which the will of the Prophet or the expediency of the moment was regarded as the will of God.

The explanation was immediately offered that Satan had placed in Mahomet's mouth the words of the earlier rendering, but the people of the city were not ready to accept such a statement. After the recantation, hostility rose to such a point that the Coreish placed under a ban the branch of the tribe to which the Prophet belonged, refusing to marry or give in marriage, or to buy or to sell with them. The families thus ostracized withdrew to a separate section of the city and this condition of affairs lasted for two years. At length the hostility of the citizens, the death of Khadija, and, most serious of all, the death of Abu Tâlib, his powerful protector, led Mahomet, in 620 A. D., to go to Tayif, a neighboring city, in the hope of accomplishing there the work he had failed to do in Mecca. But the citizens of Tayif, worshippers of the great idol Lât, raised the same objections as the Meccans, and after several days spent in the effort to convert them he was driven from the city amid hooting and throwing of stones. His real beauty and nobility of character and his sincerity of purpose are perhaps best shown in the prayer offered on this occasion, as he sorrowfully made his way back to Mecca:

"O Lord! I make my complaint unto thee of my helplessness and frailty, and my insignificance before mankind. But thou art the Lord of the poor and feeble, and thou art my Lord. Into whose hands wilt thou abandon me? Into the hands of strangers that beset me round about? or of the enemy thou hast given at home the mastery over me? If thy wrath be not upon me, I have no concern; but rather thy favour

is the more wide unto me. I seek for refuge in the light of thy countenance. It is thine to chase away the darkness, and to give peace both for this world and the next; let not thy wrath light upon me, nor thine indignation. It is thine to show anger until thou art pleased; and there is none other power nor any resource but in thee."

Shortly after this, it being the season of pilgrimage, he talked with and converted a band of pilgrims from Medina and sought assurance of a refuge in their city. Medina, at the time, was torn by conflicting factions of Jews and Arabs and could not assure him asylum, but it was agreed that a year should be spent in gaining converts to the new faith and preparing for his coming. Medina was singularly fitted for the purpose; many of the people were of the same faith as the Meccans, yet because of the large Jewish population had become familiar with the doctrines of the latter people. Furthermore, the fact that the Jews were looking for a prophet may have insured from the Arabians a still more ready acceptance of a teacher from their own race. However this may be, the new faith spread with amazing rapidity, so rapidly, in fact, that it became necessary in a short time to send a teacher from Mecca to aid in the work. A paragraph from one of the historians will give some idea of the condition of affairs in Mecca during this interval:

"Mahomet thus holding his people at bay; waiting in the still expectation of victory; to outward appearance defenceless, and with his little band as it were in the lion's mouth; yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved; presents a spectacle of sublimity paralleled only by such scenes in the Sacred records as that of the prophet of Israel when he complained to his Master, 'I, even I only, am left.' Nay, the spectacle is in one point of view even more amazing; for the prophets of old were upheld (as we may suppose) by the prevailing consciousness of a divine inspiration, and strengthened by the palpable demonstrations of miraculous power; while with the Arabian, his recollection of former doubts, and confessed inability to work any miracle, may at times have cast across him a shadow of uncertainty. It is this which brings if possible into still bolder prominence the marvellous self-possession and enthusiasm which sustained Mahomet on his course."

It is worthy of note that the point mentioned above, namely, the Prophet's inability to perform miracles, was regarded by the Meccans as strong proof of the falsity of his claims. Among the great volume of tradition which grew up in the early days of Islam are numerous miracles claimed to have been performed by Mahomet, but he himself avowed frankly his impotence in this respect and declared that the Koran was his great and only miracle.

The period of waiting on the one hand and of preparation on the other lasted until the spring of the year 622; then came the great Hegira from which the Moslem calendar is dated. First the followers of the Prophet, about two hundred in number, quietly took their leave. And

finally Mahomet and Abu Bekr, the former in danger of his life, fled the city, took refuge in mountain fastnesses till pursuit was over, and at length approached Medina,—approached hesitatingly and with much trepidation. But the day of struggle and hardship was past for Mahomet; Medina had accepted Islam; Medina had believed. And as Carlyle expresses it:

"Belief is great, life-giving. The history of a Nation becomes fruitful, soul elevating, great, so soon as it believes. These Arabs, the man Mahomet, and that one century,—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada! I said, the Great Man was always as lightening out of Heaven; the rest of men waited for him like fuel, and then they too would flame."

JULIA CHICKERING.

(To be continued)

O MOST *merciful Lord, grant to me thy grace, that it may be with me, and work with me, and continue with me even to the end.*

Grant that I may always desire and will that which is to thee most acceptable, and most dear.

Let thy will be mine, and let my will ever follow thine, and agree perfectly with it.

Let my will be all one with thine, and let me not be able to will, or anything to forego, but that thou willest or dost not will.

* * * * * *

Grant to me above all things that I can desire, to desire to rest in thee, and in thee to have my heart at peace.

Thou art the true peace of the heart: thou art its only rest; out of thee all things are full of trouble and unrest. In this peace, that is, in thee, the one chiefest eternal God, I will lay me down and sleep. Amen.

Thomas á Kempis—IMITATION OF CHRIST.

THEOSOPHY AND BUSINESS

II

IT IS PROFITABLE TO FOLLOW RELIGIOUS PRINCIPLES

"Everything is founded on the Law of Sacrifice. God set the example when he created the Universe."—D. R. T., April, 1915, QUARTERLY, p. 354.

"As the silent soul awakes it makes the ordinary life of the man more purposeful, more vital, more real, and more responsible."—LIGHT ON THE PATH, p. 60.

"Therefore the hand must be skilled, and discipline and training alone will do that. But be vigorous, be strong, not passive! I get so tired of these humble, washed-out disciples, who have not strength enough to stand on their own feet, and who simply shut their eyes ecstatically, and sit there! What will they ever accomplish? Nothing, until they are waked up and shaken out of that condition."—Cavé in FRAGMENTS, Vol. I, p. 28.

"Every moment has its duty, and in the faithful performance of that duty you will find the satisfaction of your life."—FRAGMENTS, p. 60.

WE have considered the negative side of Theosophy and Business, reviewing the subject under the disjunctive use of the "and," seeming to find that a departure from religious principles is distinctively unprofitable. But this has been negative. It is now time to see whether the use of such principles is positively profitable. If there be order in the Universe either of any two aspects of life should be governed by the same Law and in the same manner. If this be accepted, then we may, indeed, consider that the "and" in our title is used conjunctively; that the successful business man uses religious principles and practices, even if he does not know it or even desire it.

The successful, money-grubbing modern business man would be one of the first to object to this statement. Yet, as we look into the subject in the spirit of Professor Mitchell's *The Theosophical Society and Theosophy,* quoted in the last number, we should remember, in studying a question in what may be called a theosophical spirit, that, "Therefore the discussions seek unities and not differences."

The business man would instantly challenge the quotation with which this article begins. He would deny that Sacrifice governed business, to say nothing of the Universe! If he were seeking to excuse

himself he might say sometime that he sacrificed himself for the sake of his family or even his business. He would deny that this was universally characteristic. We like to regard both our virtues and vices as distinctively ours—something unique. We hate to regard them as universal manifestations. That is commonplace. Yet that man would be the very first to tell an employee that if he wants to get ahead he must think first of the business and not of himself, or even of his health.

There was a great blizzard once and the suburban services were given up. The head of a metropolitan daily got down to his office to see what he could do. He found one editorial writer had turned up. The young man had walked through snow and fallen electric wires, getting a "lift" now and then. He was used up and tired, but he was there. The "old man" came downstairs and said, "There's a man with a future. He got in somehow. The others did not dare risk their lives the way he did." That young man is now one of the most important men in the newspaper profession.

Have you ever thought of the life that the heads of business lead? Seeing them in their automobiles or hearing of their trips to Europe might lead you to think that their lives are chiefly ones of self-gratification. But they have little self-gratification. They give themselves to their business. Putting aside the many who take their work home—like the bank president who goes over, at night, cards showing every important change in the accounts, that he may see how to hold or get business—few of them ever let the business get out of their minds. A good Religious never forgets the Habit he wears and is conscious at all times of his responsibilities to his Order. A good chief executive never forgets his responsibilities. He is rarely given to letting go of himself or to indulging himself. He may dislike his sales manager personally. So long as sales grow he will be backed to the end. Personal feelings do not govern the successful executive. Of two men he will prefer, other things being equal, the man who is the more congenial, but this is because he deems it wiser to have an organization of men who are mutually congenial.

The laws governing life have been said to be expressed in the three vows—Poverty (self-renunciation), Chastity (self-purification) and Obedience. Take a man like the late J. P. Morgan. Where do we find the vow of poverty in his life? Reviewing the financial history of the past few years, was there ever an emergency in which Mr. Morgan did not respond to the call of duty? Irrespective of his health or comfort, was he not at his post? During the panic of 1904 he was working night and day. He did not seem to need sleep. Yet was it not that he put himself to one side? He sacrificed himself. But, it may be argued, he got big rewards. Who dares to say that the Saints do not get big rewards? Certainly not any one who has read what they themselves have

written. The rewards of obeying the Law must be great, or it would not be the Law.

Take the second vow—when it came to business, say reorganizing a great and bankrupt road, did not Mr. Morgan clean his mind of all other problems? Perhaps one of his yachts was racing, or a dealer had offered him a wonderful painting, or a tempting business opportunity presented itself, but nothing mattered. For the moment he forgot himself and was, let us say, only the up-builder of the Southern Railroad. Was he perfect? No; possibly because he choose to use the great powers that Karma had brought him in a field where perfection is not possible—that is to say, in the world. But it must be admitted that in the world he was great.

The third vow—obedience—may seem something lacking in his life, since he was so thoroughly one to be obeyed. What a fearful lot of misunderstanding there is about that word "obedience"! People seem to forget that God Himself obeys—if He did not, Chaos would rule forever. This subject is marvelously covered in *Fragments,* where Obedience is said to be the one direct road to the Master. It would be desirable, did space permit, to quote the whole of that illuminating discourse, but it may be brought back to the memory by a key quotation: "Do you perceive, further, that at first you are obedient to *your own ideal of the Master,* and *your own highest conceptions of duty and selflessness?*" Can any one who has followed Mr. Morgan's life deny this? He had his ideals, beginning with his father, who had trained him. Again, he lived in obedience to the traditions of the House. Who has not heard stories where he gave up chances to make money or actually took a loss rather than to break his rule of never increasing a "firm offer" once made; that is to say, increasing the price or changing the terms of an offer that the House had submitted. It may be said that in the long run this paid. If this be true, what stronger argument in favor of unrelenting obedience may be advanced?

There are people who will indignantly deny that such a man observed the three vows. Scandal may be brought up. In the first place, such scandal is mostly lies. Take such a man as Napoleon, one of the very greatest of all mortals, whose life and success were one unending proof of the truth of our proposition. No man has ever been so lied about, unless it be the great Master of the West Himself. Only now, a hundred years late, are people beginning to realize that history was controlled, for a time, by those who feared or hated the all-round Man of Destiny, and that he led a life of personal probity, morality and simplicity that bordered upon the ascetic. It is true that he wore gorgeous uniforms and flaming stars and was surrounded by a brilliant Court, but was it not for the sake of France, to symbolize the Empire, and not for any self-satisfaction? To one who studies his life with any sympathy yet without partisanship, does it not become evident that he hated such things yet sacrificed himself? Was Gregory the Great, when he

enforced respect for and homage to the Papacy any less strict toward himself than he had been as Hildebrand?

One of the weaknesses of our present civilization is that people confuse planes in all sorts of ways. We have been applying certain tests to the late Mr. Morgan as a business man and someone is certain to bring up personal matters about him, as if that were a test of the Law. Were Mr. Morgan an Adept or even a high chela, one would have a right to expect his life to have been well-rounded. He was an intensely human being of great force and like most human beings he had his faults. Some of these may well have been in balance for his wrong use, from the point of view of a Saint, let us say, of his powers.

The Master K. H. gave us a pretty direct hint as to this danger that we suffer from, it might seem, in his story of "the Aryan Punjabee" who was suggested to serve as a connecting link between the Elder Brethren and some of the English investigators in India. "This young gentleman, who is pure as purity itself, whose aspirations and thoughts are of the most spiritual, ennobling kind, and who, merely through self-exertion, is able to penetrate into the regions of the formless world—this young man is not fit for a drawing room." His dress and turban "were very dirty and slovenly." But this did not mean that he had not obeyed the Law in the part of his life where he concentrated his energies. It would have been wrong to have said that he did not illustrate what might be done by following the Law. It did prove that he limited his field of effort—probably to his own loss. To those who have read the delightful descriptions of the great Eastern Master among his devoted followers in the Mountains there is left no doubt that He is equally at home in the drawing room and as charming as he is perfected, but there are, alas! apparently mighty few Masters.

Ordinary men, or even extraordinary men, so long as they live for the world, seem to be set up in business, so to speak, with a certain amount of Karmic capital. They use this and increase it along certain definite lines. Does not this bring back the Parable of the Talents? Perhaps they get into grooves in the use of their talents and, life after life, follow similar occupations—seeking them to find growth. The more "vigorous," the more "strong" and the less "passive" an individual ego, the more one may imagine him as indomitably storming his barriers along a single line. Some of our money kings of this era may be privileged to be the St. Vincent de Pauls of a future day. They will find their training invaluable—once the motive of achievement be changed. If they become saints they will again prove that Master K. H. spoke from knowledge when he said: "The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low brute energy of Nature," but as he shows, the motive of use is the limiting factor.

One of the first things that the student of things Theosophical learns

is required for progress is concentration. Meditation, held from the beginning of recorded time to be a vital necessity, is not possible until the student has gained control over his mind by exercising powers of concentration. There is not a writer or commentator upon business success who does not point out the same rule of necessity. If one may judge from stories such as of Elijah and Elisha, or of Nachiketas in the House of Death, it is necessary that the disciple shall put his head down and plunge forward toward his goal in utter disregard of any obstacles or barriers that may seem to loom in his path. Is this not the spirit that has made every successful man successful? Is there not good teaching on all planes in the story of Dick Whittington and his cat?

At the head of this article is a quotation from the Second Comment in *Light on the Path.* It is in that section that the effort of the disciple is likened to the concentration of a painter at his canvass or to "a composer listening to the melodies that dawn upon his glad imagination." If it had not been for the danger of seeming to inculcate materialism, analogies might just as well have been drawn from the stock market leader planning a campaign, or from a sales manager considering the development of more territory. None of these men—from disciple to salesman—would be paying any attention to outside, extraneous and unconnected happenings.

Each effort-maker would be using his imagination. St. Ignatius, one of the greatest occult "trainers" or developers who has appeared in the West, advised the use of imagination as a first step. Napoleon used it to bring out the greatest powers in his soldiers in his famous dictum regarding the possibility of every soldier of France achieving a marshallship. St. Ignatius, like Napoleon, used it himself in his own growth, as did St. Francis of Assissi. We think of the men who are the leaders of the present-day commercialism as lacking in imagination, but could one of them have succeeded without it? Curiously enough we recognize its possession in our political leaders—who has not heard the story of Lincoln, of Jackson, of Garfield? When it comes to materialism we doubt it. Perhaps this is from an instinctive feeling that the pursuit of money is essentially not worth while, so we are not as interested in studying the secrets of its achievement. Take a single example: When the young man in Cleveland, who as a clerk founded the Standard Oil, began giving up immediate pleasures and all self-gratification of the physical man to start the savings, which he recognized as the first step in gaining power, could he have resisted the daily and legitimate opportunities for expenditure had he not had great imagination?

St. Ignatius recommends, as a second step, the use of the intellect or the reasoning faculty. Here marks the separation of the paths. The dreamer, be he disciple or shipping clerk, stops with his use of his imagination. The "purposeful," "vital," "real" and "responsible" worker described in *Light on the Path,* and pleaded for in *Fragments,* seizes upon

his imagination as a vehicle to take him forward, and plans how to attain what, with his imagination, he sees may be won.

St. Ignatius, as a third step, urges the use of the faculty of will—the doing of something. Again do we not find that this is true in art, in religion and in business. Having imagined a step, having planned it, does not the man of power then take it? But he guards himself against the loss of his power by taking step by step. He concentrates upon the next step. Mr. Rockefeller had imagination enough to see himself a power. But it is certain that he did not spend his days and nights dreaming about a great Standard Oil Company. He began saving in order to get his first $1,000, which he himself has said was the only difficult part of his progress. He might have said that he crossed the Rubicon when, having determined to save that sum, he put aside his first dollar. The preliminary quotations, with which this article is headed, close with another from *Fragments,* which seems decidedly worth while to quote again—for emphasis:

"Every moment has its duty, and in the faithful performance of that duty you will find the satisfaction of your life."

If there be one point pounded upon by all Teachers and teachers it is this. Newton could not have worked out the Law of Gravity if he had not known that two plus two is four. Napoleon could never have crowned himself Emperor if it had not been for those weary hours of self-sacrifice while he, as a young subaltern, worked out military problems and studied elementary mathematics. If Mr. Rockefeller had not decided that his suit of clothes would have to do, provided he brushed it more carefully, the Rockefeller Foundation would not now be working to help humanity. Is this not the secret within the Parable of the Widow's Mite?

Suppose an eager and determined young man makes up his mind and his will that he shall, come what may, get ahead. Would his methods of procedure be any different if it were Heaven on earth he were seeking or a multi-millionaire's palace on Fifth Avenue? Here, I may imagine, comes out a long deferred protest from some of the readers of this: But what about the moral issue? Ah! here again we have that confusion of planes. The Pharisees condemned our Lord as a wine-bibber and worthless fellow, consorting with publicans and sinners. They did not consider His Mission and what Laws He was following as He progressed in it. They used their mean standards to measure Him. Can an American separate a man from his place or position? Was there not wonderful insight in the story (probably apocryphal) of Lincoln's comment on the kind of whiskey that the capturer of Donelson was supposed to drink, and his wish that he could get some for his other generals? It is each man's own responsibility to his Lord for what use he makes of his talents. One's motive is one's own. One's personal mistakes are one's own. But what one works at may be studied to obtain the "how," where we should not have the right to consider the

"why." It is here, perhaps, that people get off the track, in thinking that Religion and Business are in opposition and work under different Laws. The head of a great religious movement may feel himself a worthless man, but he does his work and wins success despite this conviction. A successful man in the world may individually be morally worthless, but if he follow moral principles in the organization of his plan of campaign, he will succeed in what he works for. It is conceiveable that he might win out in an immoral desire by using moral principles in his efforts. It may be difficult to understand this if we do not keep separate the difference between the man and his work. It will be dangerous to understand this if we do not also realize that such a course is wrong for the individual involved and that, unmistakably, he will pay for it sadly in the evil Karma thus produced by him. Did not the Master Christ say: "It is impossible but that offenses will come: but woe unto him, through whom they come." (Luke, xvii: I.)

Perhaps the distinction may be made clearer by suggesting that man has free will but that there is no free will in the Law. The Second Law of Force—for every action there is an equal and opposite reaction—works when Jake reacts to Joe's fist-blow by stabbing him with a knife, and it also works when, in response to the Master's appeal, another soul starts on the Path. There is apparently nothing moral or immoral in the application of a given Law.

Religion rests on a moral base. It has been said that to follow religious law is the only way to succeed in business. Is there apparent contradiction with our main thesis in the statement that has just been made as to the immorality of the application of the moral Law? Not when the motive be kept separate from the application. The most ruthless individual in business follows the Golden Rule in the methods by which he conducts his business. If he did not do for the other person what that person wants done, no business could be done. It is the customer who sets prices and fashions. Efforts are made to guess at his judgment but he is the court of last appeal. So it is that every successful business is based upon the Golden Rule, although the individuals running that business may be breaking the Rule daily, but the Business itself, as a unified organism, must not, indeed cannot, break the Rule without certain disaster. In other words—the first step in making a business a success is to observe the First Vow and to give up one's own self-will and to meet the desires of the other—the buyer.

Temporary success may be secured by following the Law part way and then letting its momentum work for a time as progress is made on the wrong path. A business may sell rotten product for a time by observing the First Vow (catering to a popular demand), but it must observe the Second Vow of Chasity (self-purification) if it is to hold its trade and succeed. Furthermore, constantly it must keep this vow within its own life. An embezzler will wreck the business he is conducting for others if he be not spewed out in time. The business must be run on

honest lines or it cannot succeed. There is no debating this. You may say that the Sawdust & Sand Consolidated Exploitation Company is an immoral trust, a hideous monster. It could not be successful if it did not follow morality in manufacturing its product and in selling it. It must keep its promises as to quality and deliveries. It cannot have in it men who are dishonest. Its growth is due to—as its success is measured by—its adherence as a business entity to moral principle. This is didacticism. It will challenge some minds. If it does, try the experiment of seeking unities and not differences—the result may be surprising, wherever applied.

Let us apply the Three Vows to the ruling principles of business once more, in order to see what we may get by seeking unities. Is it not a familiar plaint, running all through history and literature, that business men are only business men; painters, painters; and soldiers, soldiers? Where there is one Caesar or Napoleon who succeeds on battlefield and capitol alike, there are scores of Wellingtons and Grants who lost battle laurels in the political arena. Do we not forget that the Three Vows mark a "profession," involving taking the vows? Do not each one of us make a "profession" when we give our selves up to a desire that is backed by the will? Do we not have to take vows, being what we are in the kind of universe that this is? Is not the only question—"to what shall I vow myself?"—not "what are the vows that I take?" Is the drunkard any less professed than the spotless nun? Is it a question of what power is used; or is it a question of how we shall use the Power that exists and upon which all draw, irrespective of the morality of their demand? Does not this nerve us to seek to make each moment, every action, count on the right side and not be a contribution to the forces of misdirected power manifesting in wickedness and sin?

Soeur Thérèse was only a little French nun, who died in the early twenties, yet her life has influenced thousands of men and women. The story of that quiet little life in a small French convent has outsold the most popular of all the "best sellers"—why? Is it not because our dear little friend proved the workings of the Law? William Penn was a great religious leader. He found that when he consciously put his principles into practice he brought peace and prosperity to his Colony. He had an advantage over those who merely follow the Law in its operations and lack the valuable, even invaluable, aid and power that comes from a conscious use of moral principles, of what the old saints called "intent," a deliberate effort to align one's forces with those of God.

We may see about us, if we will look, that groups of moral men, working with moral intent, may achieve greater successes than if they merely unconsciously follow the exoteric side of the Law. Perhaps the most striking illustration of this, that occurs offhand, is the remarkable record of "The President and Fellows of Harvard College," the Corporation of seven men who have handled the funds of that institution since its foundation.

But we are getting away from our thesis—that business succeeds only because it follows moral law; not necessarily with moral intent. The General Electric Company has succeeded where scores of its earlier competitors failed—why is this? Is it not because Elihu Thomson and C. A. Coffin and their associates gave up everything; risked their money, reputations and future; put in their time and strength, and kept within (were obedient to) the fundamental laws of sound business?

What are these laws? A business is a combination of men and women under rule. The parallel to a religious organization—an Order—is obvious. Let us see how some religious Rule bears comparison: The Benedictine Rule is perhaps the most general. Does the business code show any similarity?

In the "Prologue" we find the famous antithesis of "the labour of obedience" and "the sloth of disobedience." Is there a business in the world that could succeed that did not enforce this distinction? "Renouncing thine own will"—need this be expounded?

"God saith to thee: 'If thou wilt have true and everlasting life, keep thy tongue from evil, and thy lips that they speak no guile. Turn from evil, and do good; seek peace, and pursue it.'" Bearing in mind that which business aims for—material success—could better advice be given within its limits?

Would not every successful man, reviewing his career, although, mayhap, prefering to change the phraseology to make clearer the parallel, accept the following: "But if anything be somewhat strictly laid down, according to the dictates of sound reason, for the amendment of vices ("faults" would say the business man) or the preservation of charity ("success" may be substituted—that being the goal of business and religion alike), do not, therefore, fly in dismay from the way of salvation, whose beginning cannot but be strait and difficult." If John Wanamaker had not pushed his porter's barrow or the Fargos carried their carpet bags when weary, would great department stores and express companies have proved possible?

Turning the pages of *The Via Vitæ of St. Benedict* at random, the eye falls on—"Of the Abbot"—"Let him make no distinction of persons in the monastery." The Abbot is advised to call others into consultation "as often as any important matters have to be transacted." Then—"And, having heard the counsel of the brethren, let him weigh it within himself, and then do what he shall judge most expedient . . . But let the brethren give their advice with all subjection and humility, and not presume stubbornly to defend their own opinion; but rather let the matter rest with the Abbot's discretion, that all may submit to whatever he shall consider best." Could this not be a description of a council of war of Napoleon; of one of the famous daily conferences of the Standard Oil at 26 Broadway, when Mr. John D. Rockefeller sat at the head of the table; or of a meeting of the partners of

J. P. Morgan & Co., or of Carnegie, Phipps & Co., when Messrs. Morgan and Carnegie were active?

Under the heading, "What are the instruments of good works," the Saint gave certain rules—all have modern application—as, for example:

12. Not to seek after delicate living.
22. Not to give way to anger.
23. Not to harbour a desire for revenge (in business it destroys judgment).
24. Not to foster guile in one's heart.
25. Not to make a feigned peace.
34. Not to be proud.
35. Not given to wine.
36. Not a glutton.
37. Not drowsy.
38. Not slothful.
39. Not a murmurer.
40. Not a detractor.
41. To put one's hope in God.
48. To keep guard at all times over the actions of one's life.
53. Not to love much speaking.
67. To fly from vain-glory.
68. To reverence the seniors.
69. To love the juniors.

Right after these, he says: "The first degree of humility is obedience without delay." And whosoever has had charge of an office force will second—"But as for buffoonery or idle words, such as move to laughter, we utterly condemn them in every place, nor do we allow the disciple to open his mouth in such discourse."

As St. Benedict died in 543 the fact that his system is true of 1915 conditions would seem to indicate that he was dealing with fundamentals that antedated Monte Cassino. In fact, he himself gave credit to Egypt for his wisdom.

Could there be a better guide to business or professional success than Patanjali's, "Faithful, persistent application to any object, if completely attained, will bind the mind to steadiness"? And, "Right poise must be firm and without strain"—is that not a picture of the successful man of affairs?

Take the *Imitation of Christ* and see if á Kempis would not have been able to lay down rules to govern the United States Steel Corporation. Take the famous Chapter V (Book III in ordinary editions, Book IV in that of Dr. Bigg) "Of the wonderful effect of Divine Love." Substitute "ambition," let us say, for "love" in Section II and "ambitious man" for "lover," and it will read like an "Instructions for Salesmen."

In other words, the original fundamentals still remain fundamental! It is the use that changes. A microscope utilizes the same laws of optics

whether it be used by a biologist, a metallurgist or an expert witness on handwriting. Mathematical law governs music as well as astronomy, though a Wagner or a Beethoven may not have known a cosine from a digit or a Herschell or a Pickering a clef from *addagio*. No one of these men could have been successful without observance of mathematical laws—immutable. The musician is governed by his ear. The mathematician by his mind. May it not be said that the Saint and the ambitious man in the world use the same Law, but that one uses his heart and the other his head—while the Master uses both to help others? Indeed, so have some of His disciples, such as St. Benedict, St. Ignatius, St. Francis, St. Vincent de Paul, St. Teresa and the beloved Maid of Orleans—a most marvellous example of the power from obedience.

So far we have dealt with the broader applications of our thesis. It may prove interesting and helpful to try turning the theosophical light on the details of business; as, for example, in regard to "Employer and Employee" and "Salesman and Customer," in order to carry forward the test of the universal application of the fundamental law summed up for us by the Master in His Two Great Commandments.

G. M. McKlemm.

"Were we to take as much pains to be what we ought, as we do to disguise what we are, we might appear like ourselves, without being at the trouble of any disguise at all."

La Rochfoucauld.

ON THE SCREEN OF TIME

"AN article which appeared in the Sunday edition of the New York *Times* (May 16th), by George B. McClellan, at one time Mayor of New York and now Professor of Economic History in Princeton University, expresses a creed which is the exact opposite of everything for which the QUARTERLY stands. It is entitled 'War Stirs Italy to New Ideals,' and as it refers to questions which confront every one of us today, I suggest you should mention it in the next Screen of Time."

This was addressed to the Recorder by the Sphinx. So the Recorder very naturally asked for more light.

"The opening paragraphs of Professor McClellan's article contain doctrine as pernicious as Bernhardi, Nietzsche or von Treitschke at their worst. This is what he says, writing from Rome on April 16th:

" 'One of the most characteristic of Italian traits is a frankness in expressing desires and ambitions, either private or public, that is almost childlike in its simplicity.

" 'The English have never been able to understand the Italian point of view, and are inclined to consider the present Italian attitude toward the war as being cynical and selfish, because Italy is openly playing for her own hand, instead of disguising her purposes behind a mask of alleged altruism in the interests of the suffering and oppressed. . . .

" '. . . And so the course of Italy in the present war has been guided and will be guided entirely by what Italians believe to be Italian national interests, without the slightest regard to the wishes, interests or opinions of any other nation. It is perfectly true that the Italian policy is purely selfish, but the spirit of nationality itself is, and can be nothing but national selfishness.

" 'And if in the present crisis Italy thinks of no one but herself, she is doing no more, and no less, than all the nations of Europe have done. No matter what protestations to the contrary they may have made, and their protestations of unselfishness have been many and constant, each government has thought always and only of the particular and selfish interests of its own people.'

"It is possible, of course, so to misuse terms as to describe all motives as selfish. In that perverted sense, the motive of Joan of Arc was selfish when, utterly against her own inclination, she left her home to offer her services to the King of France. She would have been miserable if she had disobeyed her voices. Therefore her obedience was selfish. But that sort of argument shows not only a perversion of reason but of the moral sense. It well may be that a man who acts because *noblesse oblige,* ultimately profits in a material sense by so doing. But it does not follow that his motive originally was selfish. Even if his second thought was that some alternative course of action, such as re-

treat, might ruin him socially and financially, it does not follow that self-interest is his real motive. In cases known to me a man has been ashamed to speak of his chivalry, and has taken pains to assure his friends that what he contemplated doing was 'mere common sense' because of certain obvious advantages accruing. Actually he did not care two straws about these material advantages. His decision was based upon his sense of honour.

"In a nation, which is made up of many types and grades of human beings, the motive which prompts a given policy necessarily is composite. There are those for whom a sense of honour comes as first consideration. There are others who are incapable of this, and who see things always in terms of material profit and loss, perhaps national, but perhaps, in extreme cases, of merely personal gain.

"We must grant that nations, like individuals, often are actuated by purely selfish motives. But some nations have the grace to be ashamed of such motives, as soon as they become conscious of them; and other nations, with low standards and no ideals, lack the grace ever to be ashamed.

"Do we not know the difference between a shameless, habitual libertine, and a man who has momentarily been dominated by evil passions; who has sinned, and who bitterly regrets it?"

The Student interrupted. "I should like to apply what you say to specific cases," he said. "Let us assume that Mr. McClellan's diagnosis of Italy's condition is correct. I believe, or in any case hope, that it is incorrect in so far as it fails to recognize a large element in Italy which has been influenced greatly by other and more generous considerations. However, let us accept his diagnosis for the purpose of our argument. What, then, may be regarded as the difference between Italy and France? France, of course, is capable of very wrong conduct. She has often been guilty of it. But she has fine ideals, high standards. Avowedly she would wish to defend the oppressed and to sacrifice her own interests in doing so, if that were necessary. She says so and means it, and when convicted in her own conscience of conduct 'unbecoming an officer and a gentleman,' she is mortified and ashamed.

"The United States, as a nation, in one part of herself, is both mercenary and selfish. This is due in part to the fact that while the original settlers came here from motives of principle or for freedom of conscience, and sacrificed their material comfort and prosperity when they left their homes in Europe, the large majority of immigrants during the past sixty years or more have come here solely 'to better themselves.' Meanwhile, the old American stock has been dying out. Consequently the majority of voters in this country are slow to see a principle or a point of honour. They think first of self-interest. None the less, the best people of this nation—widely scattered and not necessarily well-to-do—descendants of the earlier stock—have enough standing where they live to carry a majority with them whenever their attention can

so forcibly be called to national issues as to overshadow their provincial interests and limitations."

"You are hard on most of us," laughed the Gael. "But I agree with you none the less. Until the 'Lusitania' was sunk, with a number of American women and children on board, this great war in Europe might have been taking place on the planet Mars, if one were to judge by the daily conversation in innumerable American homes. . . . But I do not want to divert you from your point."

"I have almost finished," replied the Student. "I had intended merely to compare the conscience of the United States, and the idealism of France, with what, according to Mr. McClellan, can only be regarded as the cynical selfishness and materialism of Italy. Mr. McClellan, who perhaps adopts the economic interpretation of history—which is based upon the premise that no man ever does anything except to satisfy his bodily appetites—in any case shows a complete misunderstanding of his own countrymen and of their history. It would be impossible, for instance, to explain our war with Spain on grounds of self-interest only. Doubtless there were many people in New York and Washington who foresaw profit to themselves in such a conflict. Commercial interests in Cuba were by no means disregarded. But the great mass of our people were in favour of the war because they had heard so much about concentration camps and the alleged horrors of Spanish rule. The blowing up of the Maine precipitated the storm. The motive, for the most part, was far from ignoble."

"The same thing is true of the Boer war," interjected the Philosopher. "That war would have been impossible if the vast majority of people in Great Britain and her Colonies had not been persuaded that the Boers were ill-treating men and women of British birth. Several years of campaign work in the press preceded the outbreak of hostilities. This agitation, it is true, was engineered by those who had large financial interests in the Transvaal and who wanted to run the country for their own advantage. Oddly enough, most of these men were German Jews, who found willing leadership in Sir Alfred (now Lord) Milner, who is of German parentage. Chamberlain was a Birmingham manufacturer, who had adopted, both in business and in politics, the philosophy of the Superman. But the selfish and unscrupulous element, though they were able, by demagogic methods (and Chamberlain was an arch demagogue), to precipitate the war, failed utterly to gain their ulterior ends. The idealism of the British people—their respect for liberty, their generosity, their good sportsmanship—asserted itself triumphantly, and by giving equal rights to the Boers whom they had conquered; by accepting Botha, who had fought to the end against them, as Prime Minister of the united South African colonies; by refusing to allow the German Jew element to dominate; by protecting all classes and races equally —they won the allegiance of their former foes and today find in men

like Botha and General Smuts the most effective champions of the principles for which the Allies stand."

"After all," said the Sphinx, "it is the motive that counts—the motive which actuates really the great mass of a nation. And I should like to emphasize the fact that I do not accept McClellan's diagnosis of the Italian motive. I prefer to believe that he had read into their hearts his own unpleasant and absolutely mistaken theories. Here, in any case, is an item from today's New York *Times* (May 20th):

"'D'Annunzio has received countless letters and messages encouraging him in his mission. One from a poor woman in Bari reads:

"'"All the roses blossoming in the gardens of Apulia we poor Italian mothers desire to send to thee, who defendeth our dear Italy with such force and enthusiasm. I am representative of all the poor mothers in my town. We all give with joy our children to the country, as for her alone we brought them into the world.

"'"Thou, who art great, shout again, shout aloud against him who wishes us to be eternally slaves. *We do not want to know what advantages Italy may gain from war;* we wish to avenge Belgium, to avenge the victims of the Lusitania and all the innocent people who have been so brutally killed."'

"There must be others in Italy besides D'Annunzio and that poor woman of Bari who would spurn with disgust the sordid self-seeking which the ex-Mayor of New York attempts to justify. What do you think about it, Friend Gael?"

"It is quite clear to my mind," said the Gael, "that a nation, in its international relations, should be governed by exactly the same principles that should govern a family in its social relations. This does not mean that a nation should be Quixotic or sentimental or intrusive. It means that it should mind its own business; that it should be self-respecting; slow to criticize or to condemn others; practical in its outlook; thoughtful of the future ("take no thought" means literally "do not *worry* about"); that it should be careful of its physical, financial, intellectual, and moral health.

"But, at the same time, 'he that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me,. is not worthy of me.'

"That is the law of Christ, which is only another way of saying it is the law of life, from which there can be no escape, any more than from the law of gravity.

"It means that if a man, thinking to do his duty by his wife and family, sacrifices his honour for them, he is sacrificing them and their permanent welfare, besides degrading his own manhood. He is doing, not only that which is wrong, but that which is inexpedient. He must love honour, truth, justice, duty; he must love the principles which represent Christ in his own heart, better than he loves any earthly thing or creature; otherwise he is unworthy of a woman's love, and the woman,

whether wife or mother, will know it and will despise and distrust him. (I am, of course, supposing a real woman and not an elemental.) He must hate cruelty and dishonour and cowardice and a lie, with all the fervour and passion of his soul. Otherwise, though he may be in the shape of a man, he is less than a man, and therefore, being a botch on the face of nature, he is less than an animal.

"Suppose that this country were at war with China. Suppose that a large number of Chinese in this country (I am wildly imagining) were to rise against the Government and, fully armed, were to try to seize New York. Suppose them marching through the streets, threatening death to all who interfered with them or who gave information to the Government of their movements. Suppose an American, a married man with children, perfectly confident that if he remains with them in the cellar of his house, with blinds drawn and lights out, he will be able to escape notice and so pass through the strife unscathed. Suppose that his wife thinks of her safety and that of her children before she thinks of her husband's duty and honour, and suppose that she implores him to remain, to hide, to play for 'safety first.' We must also suppose that the man, owning a rifle and ammunition, is in a position to give aid to the authorities. What should he do?

"It will rend his soul to leave his wife and children. But he must choose between them and Christ (he may be a Jew, but the principle is the same); between wife and children on the one hand, and honour and duty and his own manhood on the other.

"Yet this is only half the truth, because the fact is that if he should choose wife and children he will lose them, and if only to keep them as his, he must be prepared to lay down his life for the sake of his understanding of 'Christ.' This is the eternal law, and it is a just law, which no real man and no real woman would annul if they could."

"Quite obviously," commented the Student, "the same law governs the life of a nation. King Albert of Belgium chose for his people. He did not foresee the frightful consequences; neither did his people, because what happened surpassed the worst that the worst enemy of Germany could have imagined, and the Belgians were not enemies of Germany. None the less, unimaginable as the consequences were, would the King undo his choice? Would his people undo theirs? Immortality cannot be won except at the cost of suffering and death, and though men do not know this, there is that within them, if the soul be alive and active, which compels conformity."

"This point has already been brought out in the Screen," remarked the Philosopher, apologetically, "but I suggest it should be emphasized again. I refer to the principle that neither man nor nation should be judged solely by their performance, or solely by their ability to live up to their ideals. If a man asks me, 'Would you, if you saw a wounded man lying exposed within a fire-zone, rush out to rescue him?' what can I say, except that I *hope* I would? How can I tell whether, in time of

trial, my courage would be equal to my sense of what is right, fitting and desirable? My ideal is one thing; my ability to live up to it is another thing. If I excuse myself for my inability, my ideal will rapidly fade from view. But if I deplore my inability and try persistently to live up to my ideals, in little and in big, I shall not only gain the power I now lack, but also shall gain truer vision of my ideals—I shall see where my past vision has been imperfect and incomplete. And as there is no difference in action between the conclusions of worldly wisdom and true idealism; as that which is right is also that which is wise, it follows that my conduct will be justified increasingly in a worldly sense as my vision of the ideal becomes clearer.

"We should not condemn a nation, therefore, merely because it fails to live up to its ideals. We should utterly condemn it, on the other hand, when its ideals are low or mean or brutal."

"From which it also follows," commented the unneutral Gael, "that when a nation 'runs amuck,' it should be dealt with as a mad dog is dealt with; the neighbours should turn out and put an end to its unfortunate existence. This would be no justification for cruelty, and if asphyxiating gases must be used, they should be as painless as possible in their effect. Wantonly to select gases that are painful in their effect is devilish, and is proof positive that the mad dog stage has been reached. As I said, once that stage is reached, the nation, as a nation, must be put out of existence. You cannot compromise with it; you cannot enter into treaties with it, because its standards are not your standards and you have been given formal notice beforehand that no attention will be paid to such trivialities as promises or treaties should expediency suggest their disavowal. . . . And I must say for Italy that Austria, by her ultimatum to Servia without previous consultation with Italy, violated the letter and the spirit and the purpose of the alliance between Italy and herself, and more than justified the formal repudiation by Italy, on May 4th, of that unnatural and senseless compact."

"Italy had no business to enter into that alliance in the first place," growled the Student. "What did she expect! . . . But let me ask this, Mr. Recorder: Is our conversation likely to interest readers of the QUARTERLY? Is it not foreign to what they expect to find in its pages?"

The Recorder had been considering the same question, and did not hesitate in his reply. "If much of the QUARTERLY were devoted to such topics," he said, "the editor would be open to criticism for bad editing. But no one is obliged to read the Screen. You can get more than your money's worth while omitting that altogether! . . . The real answer, however, goes much deeper. One of our greatest needs is to learn how to think clearly and simply. The QUARTERLY as a rule deals with general principles of conduct and with the application of those principles to the affairs of daily life—particularly to matters pertaining to the inner life. There are times when sociological problems are similarly dealt with—to the displeasure of a few of our readers, because they are more

likely to have fixed opinions about such things than about matters which, for them, unfortunately are less immediate. But what is the use of principles if we leave them up in the air? We need to solve all problems in the same way and on the same basis. We need to distinguish between the real and the unreal, the eternal and the temporary, between false and true idealism, between materialism and spirituality; quite simply, between right and wrong on all planes and in all circumstances. The principles of Theosophy, once we understand them, make the rights and wrongs of this great war luminously clear. Our daily newspaper reading often confuses the issue because, as yet, newspapers do not as a rule regard it as part of their function to base their opinions on theosophic principles! Furthermore, the newspapers print daily communications from Washington, purporting to represent the opinions and feelings which should govern us; and these, too often, appeal to selfishness and to that short-sighted self-interest which sees tomorrow, but is blind, not only to eternity but to the material results which five or ten years would inevitably reveal.

"It is the mission of the QUARTERLY to uphold theosophical principles and standards, and to protest vigorously whenever these are violated in such a way as to confuse the public conscience."

A member of the Executive Committee was present.

"Under that head," he said, "it would be well to keep in mind what Madame Blavatsky wrote in the third volume of *Lucifer* (pp. 266-267). 'Is Denunciation a Duty?' was the title of her article. This is her statement:

"'We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding; that our theosophical periodicals are full of "denunciations," and [that] Lucifer lowers his torch to throw light on every evil, to the best of his ability. We reply—this is quite another thing. We denounce indignantly systems and organizations, evils, social and religious,—cant above all! We abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age. To condemn and dishonour a man instead of pitying and trying to help him, because, being born in a community of lepers, he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom. "Ill deeds are doubled with an evil word"; nor can a general evil be avoided or removed by doing evil oneself and choosing a scapegoat for the atonement of the sins of a whole community. *Hence we denounce these communities,* not their units; we point out the rottenness of our boasted civilization, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses.'"

The Recorder broke in: "Pardon me if I interrupt you to say that it is just that attitude which some people find it impossible to understand. Yet it is perfectly simple. For instance, there are or ought to be many German and Austrian members of the Society fighting for their country in this war. We do not criticize them. We do not blame any

soldier of those armies who fights because it is his duty or because he loves his country. We can sympathize with them, and for more reasons than one we can pity them. This is entirely consistent with the most uncompromising condemnation of the community of which they are a part, and also with entire willingness to fight on the opposite side, against the very men for whom we have personally only the kindliest feelings—believing them personally incapable of that which their community perpetrates and upholds. . . . If that attitude cannot be understood, Theosophy is not understood and Brotherhood is not understood."

The member of the Executive Committee returned to his point.

"Almost from the foundation of the Society we have been told that a brave declaration of principles, a valiant defence of those who are unjustly attacked, an unsparing condemnation of crime and corrupt systems of every description, and an endless combat against cant, hypocrisy and injustice of every kind—are the duties of everyone who would call himself a Theosophist.

"When articles appeared in the QUARTERLY criticizing Socialism, one or two people, who did not understand the constitution of the Society, argued that By-Law 35 was being violated: 'No member shall in any way attempt to involve the Society in political disputes.' They forgot By-Law 38: 'No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.' They also forgot the statement displayed at the beginning of every issue of the QUARTERLY, that 'The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.' Certainly the Screen is not and does not pretend to be an official document, or anything more than a record of conversations between members—of no importance! I give you permission to quote me, in this instance, as a member of the Executive Committee, because I am speaking only about the Constitution of the Society and the freedom of speech which it is so vitally important to safeguard.

"The fundamental principle of our Society and of its free platform is Brotherhood, and those who understand this principle recognize, as one of its most important implications, that each member should be permitted to uphold the truth and the right as he sees it, and that each should 'accord to the beliefs of others that tolerance which they desire for their own.' Upon that rock the Society was founded, has stood and must for ever stand.

"Each individual member is responsible for his decision as to the rights and wrongs of this great struggle. He is responsible to his own soul and to whatever divine authority he may recognize. He certainly is not responsible to any officer of the Theosophical Society. German members may rest assured that we shall respect their decision as they, undoubtedly, will respect ours."

"I entirely agree with you," said the Gael. "But not being an officer

of the Society, perhaps I may properly say more than you have said. Briefly, this: German and Austrian members are being tested in more ways than one. Their understanding of theosophical principles; their understanding of Brotherhood, of tolerance, of our free platform, of the real purpose of our existence as a Society; their recognition of such truths as we have discussed this afternoon—the universality of moral law: all this is being tried, and perhaps the fate of their nation itself depends, far more than they realize, upon the way in which they pass the test. It would not have needed many righteous men to save the city of Sodom.

"We, too, in this country, are being tested. By what are we governed? Are we capable of 'a valiant defence of those who are unjustly attacked'? Can we act because *noblesse oblige,* regardless of consequences to ourselves? Does self-interest come first, or honour? Sentimentality or true Brotherhood? . . . Let us still hope for the best, or, if it be too late for the best—if we have missed our chance for the best—let us still hope for the next best.

T.

Let your will be one with His will, and be glad to be disposed of by Him. He will order all things for you. What can cross your will, when it is one with His will, on which all creation hangs, round which all things revolve? . . . Whatever sets us in opposition to Him makes our will an intolerable torment. So long as we will one thing and He another, we go on piercing ourselves through and through with a perpetual wound; and His will advances, moving on in sanctity and majesty, crushing ours into the dust.—H. E. Manning.

ELEMENTARY ARTICLE

A RULE OF LIFE

VII.

Self-Will

WHEN considering our Rule of Life we should never forget the fundamental principle upon which it is based, which is that it is always and only some form of self which separates us from a full and conscious participation in Divine Life. All sin has its origin in disobedience to spiritual law; a disobedience arising through the promptings of the lower self. Therefore our Rule of Life has for its basic purpose the conquest of self and the gradual merging of our will with the Divine will. In the figure of speech of the devotional book, instead of our will running across the current of spiritual will, thus making the cross and its inevitable suffering, we should harmonize our will with the universal stream, ceasing from all conflict and opposition, and thus find peace.

It is the work of ages; it is so difficult that it can only be done piecemeal; and the rest of this series of articles will be taken up in an effort to describe the different forms of self-will and to suggest methods of discovering and curing them. First, however, it seems desirable to analyse this tremendously important element which plays so vital a part in our evolution and destiny. Perhaps we may get some new light upon it if we approach it from other points of view.

The Buddhists teach that material life is hell and that we should get rid of Tanha, the thirst for life, and of all other desires which can only find expression and satisfaction in material life. This is done by following the noble Eightfold Path,—Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness, Right Contemplation. The motive is to find happiness and peace, in place of the misery and pain which is the inevitable accompaniment of material existence. The Buddha had a higher teaching for those who had already made some progress along the way, but this elementary statement serves our purpose, for it is obvious that the desire to live and the other desires which the Buddhist must kill out, are forms of self-will. They are the cravings of the lower nature, demanding

satisfaction. To eliminate them is merely another way of conquering self-will.

The Brahmin, or the Vedantin, teaches that man is part of the Eternal, is the Eternal, but, owing to his dual nature, can follow either of two Paths, the Path of the Gods leading to freedom and light, or the Path of the Fathers leading to bondage and darkness. He who wishes to follow the Path of the Gods and obtain release from the wheel of rebirth, must assert his divine prerogatives, must claim his heritage and conform his life and will to the Eternal Life and Will. It is the Brahmin or Vedantin way of expressing the necessity of conquering our self-will.

Christ taught that the Kingdom of God is within, and that He is the Way to Eternal Life. "If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me." "Verily, I say unto you . . . everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Everything He said emphasized the necessity of a complete renunciation of the outer life, of the life of the personal self, *i.e.*, of self-will.

Even Mohammedanism, the crudest of all the great religions, teaches perfect obedience to the Will of Allah as the only sure road to Paradise. They differ in method, but they all agree that the way to liberation lies through self-conquest, through the subordination of the lower nature and all its impulses and desires to the Divine Will; or, in the terms of our thesis, through the conquering of our self-will.

If anyone thinks that this is easy, let him undeceive himself. It is highly probable that the average human being does not have a dozen impulses toward action a week which are free from self-will. The average good man would be a very good man indeed if ten per cent of his motives were free from any element of self. The Saint becomes a Saint when anything over half his mainsprings of action are pure and undefiled by self. From the moment we waken, second by second, minute by minute, hour by hour, until we once more lose consciousness in sleep, our thoughts, our speech, our actions, our desires, our hopes, our imagination, every thinkable activity, is either prompted entirely by self-interest and self-will or at least contains strong elements of them. Please understand that all these are not wholly bad. Self-will does not necessarily drive us into outbreaking sin. A very frequent manifestation of self is the method in which we do good, or try to do good, to others. We insist upon benefitting them in *our* way by *our* plan. It is not unusual for us to make real sacrifices coupled with the condition that we shall make them in our own way.

Let us consider together an imaginary day of an average man. He wakes. His first conscious thought is that he does not want to get up. Self-will. He rises reluctantly, after more or less struggle with his laziness and torpor, because he has to. Force compelling his lower self.

His thoughts fly naturally to the day ahead, to what pleasures it may have in store, or to what disagreeable or difficult tasks may await him. He anticipates the pleasures with his imagination, trying to live them in prospect. Or he worries and then tries to drive out of his head the disasters he fears. Self in either case. This occupies his mind while he performs a mechanical toilet. He remembers a conversation of yesterday and thinks of some witty retort which he might have made, or some amusing anecdote he might have told, to the greater glory of his lower self. Or even if his thoughts do not take quite so crude a form, they are still full of and revolve around self. He begins to cast longing mental eyes toward breakfast and wishes he were dressed so that he could have his tea or coffee. As we are dealing with an average person it is highly probable that he will be decidedly cross, short and snappy until he has had his breakfast. When he does get down, as likely as not he is secretly annoyed because someone else has the paper.

He goes to his work, hurrying through the crowds in order to get a seat in street car or subway. He resents having to hurry to avoid being late, he resents the rule that he shall not be late, he resents the necessity that compels him to work at all. All this may not be formulated very clearly, but it is there in his consciousness. It never occurs to him as a possibility that he should submit voluntarily to discipline and rule. And so the day goes. He does his work because he is paid to do it, and because he has to work. If ambitious, he may do it with eagerness and may put some will and effort into it, for that is the road to promotion and higher pay. His relations with his fellow workers may be friendly enough. He will help them occasionally and do them a good turn, for he has found from experience that it pays to be reasonably kind. He may be generous. Lots of people like the sensation of being generous and are willing to pay the price. It is apt to be a discriminating generosity, however, and to take forms that gratify their feeling and minister to their pride.

The picture is already unattractive and I am almost afraid to carry it the step further and deal with the subtler motives and with his thoughts. What are the average man's thoughts? They usually contain a large element that could not be printed. Even the reasonably decent man is constantly thinking unprintable things and the so-called clean-minded man is constantly thrusting unprintable thoughts out of his mind. Then there is that wide range of thoughts which have in them some element of malice, of envy, of jealousy, of suspicion. Which one of us is free from such things? We may be ashamed of them, may fight them, may try to not think them, but they pour into our minds in a constant stream, all day long, and particularly when our tone is low and our mood is suitable. All the readers of this magazine are, I trust, much above the average, but which one of us is free from such evidences of a very "lower self"? And if we are guilty, what of the average man or woman? Who is there in the world today who would dare

to have a photographic record of his mental life for one day thrown on a screen for others to see? Think of it, ye would-be disciples, and realize how far you are from that degree of purity that would enable you to stand in the presence of your Master, who sees you as you really are.

The whole fabric of our daily lives must break down and be thrown into the melting pot before we can refine all the elements of self out of our motives, our actions and our desires. And long after we honestly believe that we have surrendered our wills and have completed the task of self-renunciation, we shall find whole areas of our natures which are still undiscovered, let alone unconquered territory.

Complete self-conquest is a task of ages, but let no one find in this thought any cause for discouragement. Remember what you are trying to do; you are trying to become not only like Christ, but you are trying to become perfect even as the Father in Heaven is perfect. Surely you should not be dismayed because this will take you a very long time. Furthermore, it should be remembered that the rewards of effort are immediate, or almost immediate. We do not have to reach our final goal before reaping some of the fruits of our endeavor. The stages of progress are known and marked, and each has its gifts of power, of privilege, of joy, of peace, which become ours as we ascend each step of the ladder.

The chief difficulties are at the beginning of the way, for it is then that the enemy we fight is at its strongest, and when the real self in us is at its weakest. It is during these early stages of the battle that we must conquer bad habits, always a harder thing to do than to acquire virtues. This is what *Light on the Path* means where it speaks of the first two stages requiring the use of the surgeon's knife; we must get rid of those things which are undesirable, indeed, impossible possessions of the soul. Once we make up our mind to undertake this great struggle we need a Rule, and the object of our Rule, while it may and should be detailed and specific, must conform to our ultimate purpose, self-conquest, self-renunciation, the entire elimination of self-will.

C. A. G.

Lord, Thy will be done in father, mother, child, in everything and everywhere; without a reserve, without a BUT, *an* IF, *or a limit.*—St. Francis de Sales.

QUESTIONS AND ANSWERS

QUESTION 185.—*What does Cavé mean when he says, "Be a follower of no man?" Did not Christ and after Him the Saints set us an example to follow?*

ANSWER.—"Be a follower of no man," would apparently mean, do not follow, or in this connection, worship the man, but only the Divine Spirit which guides or controls him in each act of his life. No Saint would be a Saint were he not doing "the will of the Father," and it is only as an expression of this Divine Will that he should be taken as an example. The human part of a Saint may err at any moment and mislead a follower. A. F.

ANSWER.—"Be a follower of no man." Was Christ mere man? It seems to me that an example to follow is an example only because it borders on realizing an ideal. One should not follow a man but one should follow an ideal. A. K.

ANSWER.—I suspect Cavé of speaking from experience. What could be more disappointing to any leader than to see the message neglected and the manner of delivering it imitated? But is that not what followers do? Even in the world of art see what happens when a new truth is caught by some man of longer vision or greater devotion than his fellows. Do they seek to catch his vision or is it usually to get his "effects"? Those who devotedly seek to find and follow the vision would seem to me to be acting as Cavé indicates, "Be a follower of no man; follow the inner voice." By that road they may reach the leader's vision, and so become what every true leader must desire—not followers but pursuers. P.

ANSWER.—I have just been reading the life of a mediæval saint—one who is renowned for the wise teaching he gave to beginners in the spiritual way. His method with all his novices was to lead them to find interiorly their spiritual Master. The testimony of several disciples shows that he succeeded. All these followers of the saint state that he did everything to detach them from him personally—to make them dependent solely upon the interior teacher. C.

ANSWER.—To be a follower of a saint and to follow the example set by him, are two widely different attitudes. For the first case the saint is made an authority for blind faith, and his followers generally look to him for spiritual bread. But the heavenly Manna doesn't come from any outer source. It must be sought for in its own field, in the kingdom of heaven, which is within us. In the second case the attitude towards the saint is more that of a man, who has set himself the same goal as one ahead of him and tries to reach it by the same means as his successful foregoer.

Supposing that Christ was man only, to follow the example set by him and the saints is, therefore, not to follow any man, but to follow that very God, whose will Christ did and the Saints have tried to do.

Cavé says also: "Follow the inner voice." This voice is the voice of the conscience, the silent whisper of the Deity, who is our Father in heaven, and who is always trying to teach our soul how to do his will, if we only will listen to it. T. H. K.

ANSWER.—We have only to look at the history of Christianity—so-called—to see the need of Cavé's warning. Christ came into incarnation as a man, not that we might follow Him as a man, but that through His humanity we might see Divinity made manifest, see Him as the incarnation of Divinity and follow that Divinity. As the essence of the Divine, the Soul, is unity, so the essence of the personality is separateness. To follow a man is to follow the personality. It is the effort to follow this separate personality apart from the Divinity it manifests, that results in the denial by those of one faith of the truth of other faiths, and all the ensuing hatred and bitterness.

The most pitiful thing about us is our blindness to our own inner light. The effort to follow the example set us by our Master enables us to realize that the goal to which He shows the way is the goal of our own deep desire; that the light that shines forth through all His actions in His high degree is the same as that which we find within our hearts in our puny degree and one with the light that lighteth every man that comes into the world. J. M.

QUESTION 186.—*What do the words: "Lead us not into temptation" mean? Can God lead us into temptation?*

ANSWER.—I have been told that this phrase is really a petition that we shall not be placed under more "pressure" than we can stand. The object of evolution is the perfection of man. To become perfect man must acquire all sorts of powers and virtues,—by exercise. Life furnishes this exercise. We appeal to the Lords of Life not to try us beyond our strength, not to call upon us to do too much, not to demand the use of more virtue than we possess; in other words, to be easy on us. Why not?

But this is only the first stage. Later we begin to understand the meaning of the other possible translation: "Lead us *through* temptation." We desire to serve and this means that we must grow. We cannot grow without trials. Therefore we welcome trials, but ask to be led successfully through them and to be delivered from evil. C. A. G.

QUESTION 187.—*How does individual Karma work out in the European war? Can it be that that manner of sudden and frightful tearing of soul from body is the Karmic due of thousands upon thousands of human beings?*

ANSWER.—Yes. It seems probable that every human being in the world is Karmically due to suffer many sudden and violent deaths; due by their good Karma as well as by their bad Karma, perhaps, for it is only a very materialistic point of view that considers death a misfortune. And what reason is there for supposing that death by a bullet or by shrapnel is a more "sudden and frightful tearing of the soul from the body" than death by cancer or consumption or any of the other diseases that kill most of us? Is it reasonable to suppose that the soul is shocked and surprised by what seems to us as a "sudden" death? Is the querent not looking at the matter from the point of view of the lower self with its pernicious craving for material life and its complete lack of comprehension of the life and welfare of the soul? C. A. G.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

The Annual Convention of The Theosophical Society was held on Saturday, April 24th, 1915, at 21 Macdougal Alley, New York City.

MORNING SESSION

The Chairman of the Executive Committee, Mr. Charles Johnston, called the Convention to order at 10.30 a. m.; and asked for nominations for the offices of Temporary Chairman and Temporary Secretary. On motion, duly seconded, Mr. Charles Johnston was elected Temporary Chairman, and Miss Isabel E. Perkins, Temporary Secretary. The first business before the Convention being organization, the Temporary Chairman was instructed by vote of the Convention to appoint a committee to receive and examine the credentials of delegates and proxies. Accordingly, the following Committee on Credentials was named: Professor H. B. Mitchell, Chairman—who as Treasurer had the needed information about the standing of members; Mr. Karl D. Perkins, the Assistant Treasurer; and Miss Margaret D. Hohnstedt, of the Cincinnati Branch. The Committee was asked to retire and prepare its report as speedily as possible. While awaiting the Committee's report, Mr. Johnston addressed the Convention.

ADDRESS OF WELCOME

It is the happy duty of the Temporary Chairman to welcome the delegates, members, and visitors; and words are effective as far as you have already felt yourselves genuinely welcomed. Everyone must have felt the Theosophic warmth with which visiting delegates were welcomed, as we assembled, and with which members welcomed each other.

The Theosophical Society gains in age, and I hope in eternal youth. As the years pass, we learn how absolutely indispensable the Society is; and therefore we are reassured by finding such a gathering as this—representing not only the Branches and members, but also, what is more vital, representing the spirit and the life. It has been said again and again that numbers are not the important matter. The Chinese have a proverb to the effect that it is easier to get a thousand soldiers than one general. As the years pass, I think these meetings grow in spiritual power; they are coming to be meetings of Theosophists in the essential sense. It would necessarily follow that the spirit of welcome would be among us, and that everyone would feel it, for the essence of welcome is an essential part of the Theosophic spirit; a welcome not only for the acceptable truth, but also for the discordant truth, for the discordant person, for the person of alien spirit and race. To our enemies, if we have them, we would extend a cordial welcome, to those who are farthest from us in action, in spirit. If we feel in that way toward our "enemies" (the actual enemies are, as we know, within us), then how much more cordial is our welcome to those who have recognized this oneness with us.

Sometimes it has happened to us to have foreign visitors, but in these times we could not expect that delegates from foreign Branches would leave their posts of service even to attend a Theosophical Convention. I find in looking over this assemblage that the American continent is well represented. Those who are delegates and who do not know each other will have a chance to cement and make external that bond which is internal, and therefore effective.

REPORT OF THE COMMITTEE ON CREDENTIALS

The Chairman of the Committee on Credentials reported that 19 Branches of The Theosophical Society were found to be represented by delegates or by proxies, empowered to cast a total of 110 votes. The credentials of both delegates and proxies had been examined and found satisfactory. The Committee also had reason to expect other credentials from other Branches which had not arrived at the time of the making of the Report.

The following Branches were represented, either at the time when the Report was made or by later arrivals:

Aurora, Oakland, California
Blavatsky, Washington, D. C.
Brehon, Detroit, Michigan
Cincinnati, Cincinnati, Ohio
Dayton, Dayton, Ohio
Hope, Providence, Rhode Island
Indianapolis, Indianapolis, Indiana
Middletown, Middletown, Ohio
New York, New York
Pacific, Los Angeles, California
Providence, Providence, R. I.
Queen City, Seattle, Washington
Stockton, Stockton, California
Toronto, Toronto, Canada
Virya, Denver, Colorado
Berlin, Berlin, Germany
Swedish, Arvika, Sweden
British National, London, England
Krishna, South Shields, England
Newcastle, Newcastle-on-Tyne, England
Norfolk, Norfolk, England
Sunderland, Sunderland, England
Altagracia, Altagracia de Orituco, Venezuela
Venezuela, Caracas, Venezuela

Upon motion by Mr. Clement A. Griscom, seconded by Mr. J. F. B. Mitchell, the Report of the Committee on Credentials was accepted with thanks, and the Committee was discharged.

PERMANENT ORGANIZATION

Upon motion of Mr. C. A. Griscom, duly seconded, Professor Mitchell, the President of the New York Branch was elected Permanent Chairman of the Convention. Mr. Johnston requested Professor Mitchell to take the Chair at once, suggesting that it would be a happy moment for himself and for every one present, except perhaps for Professor Mitchell. In response to this request Professor Mitchell replied that for him it could be an unhappy moment only because we were, for one day, surrendering the privilege of having our meetings conducted by the one who is for 364 days in the year our Permanent Chairman. He regarded it as a very high privilege to serve the Annual Convention of The Theosophical Society, and as its Chairman to try to focus its thought and action. It might seem, he said, a small gathering, but it is one that has very far reaching effects.

Upon motion duly made and seconded, the cordial thanks of the Convention were extended to the Temporary Chairman for his services.

Upon motion by Mr. J. F. B. Mitchell, seconded by Mr. G. V. S. Michaelis, the Temporary Secretary of the Convention was duly elected Permanent Secretary.

The Chairman asked the pleasure of the Convention regarding the selection of the necessary committees. It was moved by Mr. Hargrove, and seconded by Mrs. E. Q. Bell, that the Chairman be directed to appoint three standing committees—on Nominations; on Resolutions; on Letters of Greeting. The motion was carried, and the Chairman appointed the following:

Committee on Nominations
Mr. C. A. Griscom, *Chairman*
Mr. G. V. S. Michaelis
Miss Margaret D. Hohnstedt

Committee on Resolutions
Mr. E. T. Hargrove, *Chairman*
Mr. J. F. B. Mitchell
Judge Robert W. McBride

Committee on Letters of Greeting
Mr. Charles Johnston, *Chairman*
Mrs. Marion F. Gitt
Mr. Karl D. Perkins

These committees were directed to meet during the recess between the morning and afternoon sessions, so that they might be prepared to make their reports at the opening of the afternoon session.

The Chairman of the Executive Committee, Mr. Charles Johnston, was then called upon to report for the committee.

REPORT OF THE EXECUTIVE COMMITTEE

In one sense the Executive Committee has not much to report this year. There have been no new Charters issued; and there have not been many serious matters requiring executive mediation; there has been no new territory to open up. This means that a part of the field has been lying fallow, and therefore is more likely to be productive in the future.

The formal part of the work is only a small part of it; in a sense the perpetual duty of the Executive Committee is to give a certain consciousness and continuity to the life of The Theosophical Society, as under our Constitution the Executive Committee is always in session. So, in fact, the Executive Committee would represent the consciousness, purposes and principles of The Theosophical Society.

In speaking a welcome to delegates and members, I said that it seemed that The Theosophical Society was never so essentially necessary as it is now; never was the right opening for The Theosophical Society so wide. Having in mind our first object, and seeing that Universal Brotherhood becomes daily the most vital issue in the history of humanity, it is becoming clear that much of the future history of mankind depends upon the true development and true understanding of races as such. It is becoming the ideal in world politics so to readjust relations as to give scope for the development of race character, that which Divine wisdom has imbedded in a race.

It is essential that our understanding of this principle should be clear and deep. It is not necessary that we should make public declarations on the subject, but it is necessary that we should understand it and should embody it in our lives: it is what we, as members, are, not what we say, that counts.

To-day it is a commonplace to declare that the parts of Christendom are coming together in a spirit that never existed before. This is being expressed in a variety of ways; one of the most illuminating and forceful statements of it that I have seen was in an article written by a high prelate of a church which is strange to most of us. I had the privilege of reading the proof of this article—and I was much impressed with a declaration to the effect that, in Christianity, the era of differentiation had run its course, and that the era of reintegration had begun.*

It would seem that up to the present forces of differentiation have been at work throughout the world, but that from the present the tendency will be one not of differentiation but of reintegration, first spiritual and religious rein-

* See, *Constructive Quarterly,* June, 1915, "The Problems of the Orthodox Church in America," by Rev. L. Turkevich.

tegration, and then reintegration touching other spheres of life. Let me say once more that it is not important for the world that members of The Theosophical Society should issue logical or authoritative declarations on these themes but it is most important that they should so order their own lives as to make possible the reintegration of the spiritual life and indeed the whole life of humanity. Perhaps the first step is our realization that never before was The Theosophical Society so indispensable to the life of the world. Then we may begin to appreciate how vitally necessary it is that every member of the Society should saturate himself with this fundamental principle and should live it into the very fibre of his being. For it is by the presence in the world of groups of Theosophists who *are* these principles that the spiritual reintegration of humanity will be made possible.

The Chairman: If never before was there such need for the principles for which The Theosophical Society stands, then never before was there such opportunity as we have now before us.

Upon motion the Report of the Chairman of the Executive Committee was accepted and the Chairman called for the Report of the Secretary T. S., saying:

For the first time in many years our Secretary is not with us. Mrs. Gregg has not been well and is not able to be here to-day. It would be almost an impertinence for me to tell this Convention what we owe to our Secretary; what she has done, and the spirit that she puts into her letters are known to all of you. So I shall not attempt to say more, but will call upon the Secretary of the Convention to read Mrs. Gregg's Report.

REPORT OF THE SECRETARY FOR THE YEAR ENDING APRIL 24TH, 1915

New Branches and Members

This has been a year of great activity in certain directions. With most of the Branches this activity has not included the bringing in of new members; it would appear that large additions to our ranks were not desired for us this year. Diplomas have been issued to 33 new members; in the United States, 14; in South America, 6; in England, 6; in Germany, 4; in Austria, 1; in Norway, 2. One new Branch, formed several months ago in Barquisimeto, Venezuela, has applied for a Charter; the original application was lost in the mails, a duplicate is on its way and may be received before the Convention closes. One Branch in the United States has asked for the cancellation of its Charter; those of its members who are in sympathy with the work of our Society feeling that it is wiser for them to retain their connection as Members-at-large than to continue the Branch, share in its Karma, and assume its local problems.

What would the Masters say, were they preparing a report on our members and Branches for the past year? Have we, as members and as Branches, done what was expected of us; have we met the opportunities as they came? This searching question has been uppermost in the mind of your Secretary in reviewing the outer work of the year. What is the significance of the number of Branches that have found it difficult to hold public meetings, because of the continued illness or absence of so many members? Were they thinking too much of the outer work, or did they, perhaps, need to do more inner work before the outer could be done effectively? The desire for service is so deep, the world's need so apparent, the Society's opportunity so immense, that we must all wish to consider how we can, during the coming year, make ourselves instruments for the Masters' service.

Correspondence

In the Secretary's Office, there is a map that is never shown to visitors, and indeed it is a very ordinary looking affair; but it has been a faithful companion in many an eager journey. When the postman brings a letter from a new correspondent or from an old friend in a new place, out comes the map,

and the Secretary makes a trip to that place——hoping that a light has been kindled there that will shine forth steadily amid the world's fret and gloom. Thus welcome is a new correspondent! And among our members, it is surprising to note the extent to which the files of this office show those members who are most alert to the opportunities before them. There is frequently ground for anxiety about the member from whom no word ever comes; no question, no suggestion, no offer of help.

Sometimes it is very difficult to draw a consistent line between official and personal correspondence; especially when an old member, a correspondent for many years, writes in enthusiastic detail about some new engrossing work. Often it is some mistaken form of the effort we have all made, in one guise or another, —to put new wine in old bottles. Perhaps the member has moved to a new home, finds no Branch of our Society there but does find another Theosophical Society which invites aid, the member desires to work for the T. S., and says—"After all it is not worth while to keep alive dead issues." Many have gone down that road, expecting that, by such liberality in thought and work, they would return with recruits for the service. Without exception they have been disappointed. And how could it be otherwise? The issue between right and wrong is truly an old one, but not therefore one that can be safely ignored or overridden. Suppose you sat at the Secretary's desk and heard from an old friend that she was about to give her winter to such an experiment—would you not be tempted to forget your official restrictions and to cry, "Look out! there is danger!" Another temptation comes when good members write complacently about finding little work to do in their communities, when the need for it is so apparent. One longs to cry to them, "Awake, arise! Put away childish things!" And those who do ask for help; how eagerly counsel is sought about the advice to be given them; the books, the work that will best fit them for larger service. One illustration of the expansion of theosophic interest is the increased demand from outsiders for our books and for the QUARTERLY, and their many requests for information and for guidance.

The Book and Magazine Department

Not long ago a stranger wrote that he had been reading the QUARTERLY for some time, and thought he should like to ally himself with the Society, but he saw that we had a book list; he had found that in some societies members were expected to buy the books, whether they happened to have time and inclination to read them or not. He wished to know whether we made such a requirement. We all know that there is no such obligation, but the fact that such a question has arisen is another evidence of the foresight that years ago prompted the organization of a department called "The Quarterly Book Department," to conduct the publication of such books as the needs of our work might require. Not a penny of the Society's money has gone into the preparation or publication of these books; and all the profits made are turned into the production of needed new books.

The orders for our own books and for standard books dealing with the inner life have been surprisingly large this year. With the fall, came the long anticipated edition of the *Bhagavad Gita,* as translated and annotated by Mr. Johnston. In spite of hard times and war demands that most attractive and valuable book has gone to many parts of the world. Several new books are promised us for next fall. The second volume of *Fragments* is to come first; and advance orders for that volume are already being placed. It is to contain not only the "Fragments" that have appeared in the QUARTERLY since the publication of the first volume, but also a number of additional ones. To those who value the first volume beyond all price, the appearance of the second would be most welcome, even without the special selections that will be new to most readers. A new and revised edition

of Mr. Johnston's *Yoga Sutras of Patanjali* is made necessary by the fact that the first edition is entirely exhausted. There is also constant demand for his *Song of Life* which is out of print, and we are given hope that we may have that in the fall, too.

The Theosophical Quarterly.

In the days when mail was carried by stage coach and courier, when postage was high and periodicals few, how eagerly the family watched for the arrival of its one regular periodical! To many of our members and subscribers the appearance of the QUARTERLY is an equally important event, even though they may live where there is a news stand on every corner, offering every day a newly published periodical. One expression used by readers of the QUARTERLY is perhaps the key to its power; they say that it is "home" to them. By that they evidently mean that it tells them more about their real home than they can find elsewhere, that it shows them how to go there.

The magazine goes to our members each quarter—and how much further its message shall be heard still depends upon them. It is precisely the problem that was so completely expressed hundreds of years ago—"And how shall they hear without a preacher? And how shall they preach except they be sent?" Whoever sends the QUARTERLY to a friend or to a library is surely sending a preacher, and one that speaks to the heart of man in many different languages. There may be comparatively few among our number who are able to write for the QUARTERLY; but there are none who cannot do effective work in getting it into the hands of those who need it.

A month ago I asked some of our members to join in a special effort to double the number of QUARTERLY subscribers before the opening of the Convention. The response was immediate and most gratifying. Many names were at once added to our mailing list; and replies are still coming in—either a subscription for a friend, or perhaps a letter saying that the member has not a dollar to spare, but is glad to send the names of people who need the magazine and are able to pay for it. Then a sample copy is sent to them and they are given a chance to subscribe for themselves. But shall we stop with this one effort? After all, why do we want more subscribers? Surely not to support the magazine; the Society does that; not even to get more members, for we know on the best possible authority that it is not numbers that count. No, we long, do we not, comrades, to carry the good news to a waiting world—and the QUARTERLY is our carrier. What shall we do about it? What will *you* do about it?

Have any Branches tried a QUARTERLY evening? Imagine what interesting meetings could be based on the reading aloud of some series of articles in the QUARTERLY, with such comments and questions as members or visitors choose to bring forward. What a series could be based on "Letters to Friends," beginning with the first letter and reading them aloud consecutively; or take the "Screen of Time" in the same way. The QUARTERLY has so many possibilities which we are not beginning to recognize.

A Personal Acknowledgement

There is one acknowledgement that is always in my heart when I look back on the work of the year,—and this time I should like to put into words my gratitude to the Masters for the privilege of sharing in this their work; the opportunity to work for them is a constant inspiration and joy. And next, among my blessings, I always count my fellow officers, whose support, direction and co-operation has always been given to me in the fullest measure. The election of an Assistant Secretary last year made it possible for me to apportion the work of the office between Miss Perkins and myself, in a way that has been a relief to me, and a pleasure, I know, to her. We have also had willing assistants; Miss

Hascall has been giving three half days to the work each week, with a regularity and devotion that is much appreciated. Mrs. Gordon and Mrs. Helle have continued the addressing of the envelopes for the QUARTERLY—their handwriting must now be closely associated in the minds of many with the welcome appearance of the magazine. It would also be a great pleasure to mention other names that come thronging into my mind—of members who have done special pieces of work, of members whose letters and visits have given me so much pleasure; the list is a long one. And if I may not give it, I may at least make grateful record of the fact that among our members there is an increasing number who are endeavoring to live Theosophy; and it is to these that the greater part of our work is devoted.

Respectfully submitted,

(Signed) ADA GREGG,
Secretary T. S.

Mr. Hargrove: I move that the Report of the Secretary T. S. be accepted with thanks, and that a Committee be appointed to call upon Mrs. Gregg, perhaps in the interval between the morning and the afternoon sessions, and that this Convention shall, by a rising vote, request them to take her some flowers as an expression of our gratitude to her for all that she has done and is doing. She is ill, and I am afraid that she is suffering a great deal of pain, but I am confident that she could receive such a committee; and I, for one, want her to know by word of mouth that those of us who have known and loved her so long do miss her to-day, as we necessarily must. To make our united wish definite, I would move that the Chairman be instructed to appoint a committee to carry to Mrs. Gregg, in the warmest possible words, the expression of our regret for her absence, our constantly increasing affection for her, and our gratitude for her services.

Mr. Griscom: I should like to second that motion; but I am not sure that it would not be well for the committee to delay its visit to Mrs. Gregg until after the election of officers. Mrs. Gregg has had it in her mind that she should resign because of her ill health. That I am sure cannot be the wish of the Society, but I think it might be gratifying to her if the committee that has been proposed could carry her, in addition to our greetings, the news that she has been re-elected. So it might be better if that committee were to make its visit at the close of the afternoon session at which the election of officers takes place.

Mr. Hargrove: That might be too late for Mrs. Gregg's comfort. The Chairman of the Committee on Nominations could place Mrs. Gregg's name before the Convention now, as Secretary T. S. for the coming year. Of course the Committee has not formally met, but the members of it know that the Convention would not let them do otherwise than bring in the name of Mrs. Gregg for Secretary. So why not act now?

ELECTION OF THE SECRETARY

By unanimous consent the Chairman of the Committee on Nominations immediately proposed Mrs. Gregg as Secretary T. S., and she was unanimously elected by a standing vote.

Mr. Hargrove's motion was then seconded and carried. The Chairman appointed the following Committee to wait upon Mrs. Gregg, explaining that he felt that she would be particularly glad to have the out-of-town delegates represented on it: Miss Hohnstedt of Cincinnati, Mrs. Gitt of Washington, Mr. Michaelis of New York. At the suggestion of Mr. Johnston, Mrs. D. M. Helle of New York, who is frequently with Mrs. Gregg, was made the official guide of the Committee.

The next Report in order being that of the Treasurer T. S., the Chairman asked Mr. Johnston to take the chair, and then presented the following report:

REPORT OF TREASURER

April 20, 1914, to April 22, 1915

General Fund as per Ledger

Receipts		*Disbursements*	
Dues from Members.....	$427.51	Secretary's Office	$226.69
THEOSOPHICAL QUARTERLY ...	211.30	Treasurer's Office	14.90
Contributions	164.90	Printing THEOSOPHICAL QUARTERLY (3 numbers).....	838.64
	$803.71		$1,080.23
		Deposit to Secretary's Acct...	100.00
Balance, April 20, 1914.....	426.62	Balance, April 22, 1915.....	50.10
	$1,230.33		$1,230.33

Financial Statement

(Including Special Accounts)

General Fund					
Balance, April 20, 1914	$426.62		Disbursements and Dep.	$1,180.23	
Receipts	803.71		Balance, April 22, 1915	50.10	$50.10
		$1,230.33		$1,230.33	
Special Publication Account					
Balance, April 20, 1914	$300.00				
Receipts	12.00		Balance, April 22, 1915	312.00	312.00
		312.00			
Discretionary Exp. Account					
Balance, April 20, 1914	$350.00				
Receipts	133.00		Balance, April 22, 1915	483.00	483.00
		483.00			
Special (Sales of QUARTERLY, etc.)	$104.60				
		104.60	Charges and Checks returned for correction	43.79	
			Balance, April 22, 1915	60.81	60.81
				$104.60	
			On Deposit, Corn Exchange Bank, April 22, 1915.....		$905.91

Respectfully submitted,

H. B. MITCHELL,
Treasurer.

New York, April 24, 1915.

In comment on the report, the Treasurer said: The $100 on deposit with the Secretary T. S. is to prevent inconvenience to her in case there should be any delay in the Treasurer's office in sending her remittances to cover the expenditures

she makes for the Society. There has been a shrinkage in receipts during the year; that means that our income has not been equal to our necessary expenses. It does not mean that we have only $50 to call upon; we have special funds set aside that could be drawn upon in an emergency, though it is our hope to use them only for the special purposes for which they were set aside last year.

The Treasurer would also like to make one or two comments, and must begin them with an apology. Owing to an accident in the Treasurer's Office, where accidents ought never to occur and are never excusable, there is one deposit which I am not sure has been credited to the members who made the remittances. No accident has happened to the money; that went into the bank. The accident was to a certain paper from which entries of names should have been transferred to our cards. I am deeply mortified over the occurrence, but can only express my regrets and ask you to let me know in case you receive bills for dues already paid.

Another point: there is confusion in the minds of some members who think that the $2.00 sent to the Treasurer every year is sent for the THEOSOPHICAL QUARTERLY; while in point of fact it is sent for the annual dues. To all members whose dues are paid the QUARTERLY is sent free of further charge. To non-members the subscription price is $1.00. [The Treasurer then read a portion of a letter recently received in which the member spoke of enclosing $2.00 in payment for the QUARTERLY.] A casual reading of such a letter might lead one to credit that $2.00 to the QUARTERLY account, especially as there are members who, as they are able, send in remittances to be applied directly to QUARTERLY expenses. The member, whose letter I have read in part, evidently intended to pay dues, but the mention of the QUARTERLY instead of dues might result in that member's getting a bill for unpaid dues.

It may be of interest to you to know that up to the time the books were closed 248 members had paid their dues for the year now ending. During the intervening two days a number of other remittances have been received which it has not been possible to include in this report. Our fiscal year runs from Convention to Convention; and in accordance with our By-Laws, our dues should be payable in advance, as they are in other Societies. When this Convention adjourns, therefore, we should one and all realize that our dues are then payable. In case one gets behind and pays the dues for this year just prior to the Convention, it may seem as though he had paid the dues that will so soon be payable for next year; but still I think our members will appreciate prompt notifications, and that it will be best to send them out as soon as possible after the Convention.

I have received several letters about mite boxes. Some years ago friends in the Cincinnati Branch prepared mite boxes for our use similar to those that are used for the heathen. They were sent to all members; some used them, and some asked whether they might not be excused from the burden of making a daily contribution to the mite box and send in their checks at one time for the amount that they could spare. The Treasurer had to say that they might, because the plan was purely voluntary. Certain members never dropped the use of the boxes; but found that it was a helpful reminder of all that the T. S. stands for, even if, some stormy night, they did not have the coin that should go into the mite box and so were obliged to go out into the storm to get change. Would it not be well to consider whether the mite boxes should be revived—especially if we could all share in the experiences of certain members who say that they have found the use of them helpful to the whole moral nature?

Upon motion the thanks of the Society were extended to the Treasurer and to those who had helped him and the report was approved.

REPORT ON THE THEOSOPHICAL QUARTERLY

Professor Mitchell resumed the chair and called for a report from the editor of the THEOSOPHICAL QUARTERLY, Mr. Clement A. Griscom, who said:

I should like to make a nice speech, but I find it difficult to say anything new. I am conscious that what you want is to hear the QUARTERLY praised, and yet I have been so closely identified with it that it is like praising myself. At least I may remind you how little the editor of the magazine has to do with it. You laugh, but it is true; I am not merely talking modestly. The excellence of the magazine is due to the contributors. To be sure there is the printing and the clerical work that they do not do; but there are many thousands of people in New York who could do the typesetting and the clerical work on the QUARTERLY. Those who deserve your praise and recognition are those who write without compensation; I, myself, write very little for the QUARTERLY. In thinking of what I could say to you I recall several small incidents that I think are interesting, and I am going to let them make my speech for me.

The first is indicative of the extent to which the QUARTERLY reaches many of whom we never hear in the Society itself. It happens that in this neighborhood there is a very charming lady whom we have known for many years, and whom we met through one of the churches. I have learned that for a long while she has been a regular reader of the QUARTERLY, and yet she has never spoken of the magazine to us, nor used the word Theosophy. She has bought every issue of the magazine from Brentano's; and she confided to our informant that it had been a source of much inspiration to her.

Two significant comments have come to me. The one was made by a person who is unusually competent to judge a magazine, and is himself a contributor to such periodicals as the *Atlantic Monthly*. He said that he regarded the QUARTERLY as one of the best edited magazines in the country—he was referring particularly to the editorials, so I do not hesitate to repeat his praise. The other estimate was to the effect that the QUARTERLY is the best magazine published in the world to-day. That is, of course, very high praise; it was followed by the statement that the tone of the magazine is on a higher plane, that it maintains a higher standard than any other known to the speaker, who, by the way, is familiar with the best magazines published in both Europe and America. It was said that our nearest competitor is the Hibbard Journal and, possibly, one French magazine; but that neither one of them had the same high purpose and ideals or was so uniformly dignified. This person emphasized particularly the QUARTERLY's interest, dignity and high quality.

Despite its excellence its circulation is still small. Some of those present are among the members who responded to a special appeal that the Secretary T. S. recently sent out—asking members to subscribe for friends whom they desired to reach. That effort met with many responses, and I presume that when the returns are all in we shall find that a number of names have been added to our list of subscribers; but we need to go much further and to try to devise more far-reaching plans for making the magazine more generally known. It is a matter of intellectual interest that here is a magazine that is an extremely good periodical, yet in a world of a billion and a half people, see how few are interested enough to read it. There are some thousands who read either their own copy or the copies found in the libraries, but the circulation is ridiculously small considering the many thousands of people in the world who ought to want to read such a magazine.

Upon motion of Doctor Clark, seconded by Mr. Michaelis, it was unanimously voted that the Convention accept the report from the editor of the QUARTERLY, with sincere appreciation and thanks.

The Chairman announced that before entertaining a motion to adjourn the morning session, he would like to suggest that the three committees appointed should meet during the recess; and stated that all those present, delegates, members and visitors were invited to be the guests of the New York Branch at luncheon at the Hotel Brevoort, at half after twelve. The Convention then voted to adjourn until 2.30.

AFTERNOON SESSION

The Convention was called to order by the Chairman, who asked first for a report from the committee that was named to take the greetings of the Society to Mrs. Gregg and to notify her of her election as Secretary for the ensuing year.

Mr. Michaelis said, on behalf of the committee: Mrs. Gregg asked that her gratitude be sent to the Convention, and her love to each member of it. She said that she had felt for some time that her strength would not permit her to carry the work much longer, and she had been looking for some one to do it; she thought she had found the right person in Miss Perkins, and she had worked hard to train her for the duties of the position. Now since Miss Perkins had been made Assistant Secretary she had felt that it was right and proper to turn over certain branches of the work of the Secretary's Office to her—especially those that required hard physical work, like the packing and shipping of book orders; and those that demanded constant detail work, like the book business and the subscription department of the QUARTERLY. This fortunate reassignment of work would leave Mrs. Gregg free to correspond with all the members, as she greatly desired to do.

The Chairman expressed, for the Convention, its gratitude to the Committee for the way in which it had carried out its wishes; and on motion the Committee was discharged. Next the Report of the Committee on Resolutions was called for.

REPORT OF THE COMMITTEE ON RESOLUTIONS

The Chairman of the Committee, Mr. Hargrove, said: There are certain customary resolutions that it is our practice to pass unanimously; and those the Committee wishes to present at this time:

1. *Resolved,* That Mr. Charles Johnston, as Chairman of the Executive Committee, is hereby requested to reply to the messages of greeting from foreign Branches, in the name of and on behalf of this Convention; and to extend to the Conventions of the European and South American Branches our fraternal greetings and hearty good wishes.

2. *Resolved,* That this Convention of The Theosophical Society hereby requests and authorizes visits of the officers of the Society to Branches in Europe and America.

3. *Resolved,* That the thanks of the Convention and of the Society be extended to the New York Branch for the hospitality received.

Upon motion these resolutions were carried unanimously.

4. Mr. Hargrove: The Committee on Resolutions recommends a vote of thanks to the Chairman and the Secretary of the Convention. Then there is the Chairman of the Executive Committee, the Secretary, the Treasurer, the Assistant Secretary and Assistant Treasurer, the Editor of the QUARTERLY, and the two members of the Executive Committee who retire this year.

The resolution was adopted.

Mr. Hargrove: We have now cleared up these resolutions which though formal are very genuine, and the Committee had not forseen the presentation of others. Mr. Griscom and I were talking things over during the recess, and we agreed that it would be ridiculous if a Theosophical Convention were to meet and close its session without any reference to one of the greatest events in the world's history, which is taking place at the present time. So I should like to bring the matter up now. It is evident that any discussion of the rights or wrongs of this war would be out of place in this Convention or in a Branch meeting. Therefore we have to adhere to fundamental principles, about which I think there can be little difference of opinion. We therefore move that:—

Whereas, the first and only binding object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of Humanity; and

Whereas, in the name of Brotherhood, war as such is being denounced from many pulpits and lecture platforms, and in newspapers and magazines, with appeals for peace at any price; and

Whereas, Non-belligerents have been asked to remain neutral; therefore be it

Resolved, That The Theosophical Society in Convention assembled hereby declares:

(a) that war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and

(b) that individual neutrality is wrong if it be believed that a principle of righteousness is at stake.

Mr. Hargrove: I do not think that any long exposition of this resolution is required. It does not suggest that it is the duty of any member of the Society not to be neutral, though, speaking for myself, I cannot conceive of anybody as being neutral. That question, however, must be left to the individual, to his conscience, his heredity, etc. It is not for the Society to decide for him or to express his opinion for him. But in view of the fact that there are clergymen, of all kinds and of all nations, who so hopelessly misunderstand religion as to declare that war necessarily is a defiance of religious principles, it surely is important that we, as members of The Theosophical Society, who have every reason to believe that we can see more clearly into the underlying facts of life, should call attention to this truth—that you may fly to the uttermost parts of space, and yet you do not get away from war. All progress, all growth, is the fruit of conflict, and it is a monstrous perversion of religion to talk of peace at any price, regardless of duty, of honour, of righteousness. We, as a Society, ought to stand for those principles which a member of any nationality should respect. So long as he is willing to lay down his life, for love's sake, for that in which he believes, he ought to have our support, and not, by our silence, our inferred condemnation.

I cannot believe that any member of the Society can see things in any other light, so far as this question has been carried in the Resolution we suggest—and we must not carry it any further. Any member who has tried to live in obedience to his own ideals knows that his life is a life of conflict. Having done that, and so gained some insight, a member must see that you can divide the universe into two great camps; forces making for righteousness, and the forces making for evil. Do we stand aside and say that that conflict is none of our business? That is not conceivable. We have been shown the way by H. P. B., who the moment she drew breath began to fight, and fought like a lion until she died.

The Committee moves that this resolution be adopted.

The Chairman: In presenting this resolution, let me call attention to the ruling that the Chair will make: it is only on the resolution itself and the principles involved in it that discussion will be permitted. Do you wish to discuss the resolution or pass directly to a vote on it?

"Question" was called, from several quarters; and the resolution being put to the vote was unanimously carried. The Chairman then called upon Mr. Griscom, as Chairman of the Committee on Nominations to present its report.

ELECTION OF OFFICERS

Mr. Griscom: The Secretary already having been elected, it remains for the Committee on Nominations to present nominations for the two vacancies in the Executive Committee, Treasurer, Assistant Treasurer and Assistant Secretary. First, for the vacancies in the Executive Committee, the Committee on Nominations recommends that the two gentlemen whose terms expire, Mr. Charles Johnston and Mr. E. T. Hargrove, should be nominated to succeed themselves, for a term of three years.

Upon motion by Mr. Michaelis, seconded by Mr. Acton Griscom, the Convention elected these nominees by a rising vote.

Mr. Griscom: For the office of Treasurer we recommend that Professor H. B. Mitchell be elected to succeed himself for the ensuing year.

Professor Mitchell was elected by acclamation.

Mr. Griscom: The Committee also offers the nomination of Mr. Karl D. Perkins for the office of Assistant Treasurer. Mr. Perkins was unanimously elected.

Mr. Griscom: For the office of Assistant Secretary the Committee offers the name of Miss Isabel E. Perkins. The Society owes more thanks to Miss Perkins than it may realize. Mrs. Gregg has been incapacitated for months, and Miss Perkins has done a large share of the work. It gives me pleasure, therefore, to associate our thanks with her nomination as Assistant Secretary for another year.

Miss Perkins was unanimously elected. It was also voted to discharge the Committee, with the thanks of the Convention.

The reading of Letters of Greeting and Reports from Branches being next in order, Mr. Johnston, as Chairman of the Committee on Letters of Greeting was called upon to report.

Mr. Johnston: I find many Branch Reports with the letters of greeting; and the number is so large that it might take the time of the Convention unduly if we were to read them now. I have no doubt that they contain many cordial and appropriate Theosophical sentiments, but our Committee did not have the opportunity to go over them in detail, as some of its members were also on the committee that waited upon Mrs. Gregg in the recess between sessions.

Mr. Johnston read a letter of greeting from the President of the Berlin Branch, Mr. Paul Raatz; explaining that as the European Branches have a central organization the Branch reports are naturally made to that organization. He also read letters from the Venezuela Branches, and spoke of letters from Colonel Knoff and Doctor Keightley, saying that these latter letters were not addressed formally to the Convention as such, but conveyed to the Convention the greetings, and the cordial and sincere Theosophic spirit of their authors.

The Chairman: The mails from foreign countries have been greatly delayed, and it is doubtless for that reason alone that we have not yet received letters from several of the foreign Branches that have never failed to remember us at Convention time.

Mr. Griscom: I would suggest that the Convention authorize the editor of the QUARTERLY to insert in the Report of this Convention, as published in the QUARTERLY, any letters intended for the Convention that arrive too late to be read here. Upon motion the editor of the QUARTERLY was authorized to use his discretion regarding such publication.

REPORTS FROM DELEGATES

The Chairman: We have now to hear from the Branch delegates upon the work of the Society in other parts of the country. I will call first upon Judge McBride, from the Indianapolis Branch.

INDIANAPOLIS BRANCH

Judge McBride: I feel to-day as if I were a mere relic remaining from a former age; I find so many new members here, some of whom have been members for years, active members, and yet have not known those whom I used to look upon as our active original members. But I hope that even if a relic I am not fossilized as yet; I am still able to do my work and to share in Theosophic activities. But I did not come here to talk, I came to listen; and especially to

those New York people who have done more than any others to keep alive the spirit of this organization. I hope to be allowed to listen to them and to draw inspiration from those who are capable of inspiring.

Our Branch is not large but every member of it is alive, and alive to the work. The influence of our organization is being felt. More and more, through the city, people are interesting themselves. One reason why our Branch has not held large public meetings is because we have felt that we did not want to be in the position of antagonizing other societies who were attempting to get recruits. Those societies have not been making much headway,—perhaps because they were chiefly interested in phenomena and the occult side of things. We have thought that we ought to let them alone; they were doing good work as far as it went; and in due time those of their recruits who were interested in living the life would come on to us. We look on Theosophy and Theosophic teaching as akin to religion; we look on it as teaching us how to live, as making us better citizens. I think we are doing good work; we have every week inquiries from the citizens of Indianapolis about our Society; and there is throughout the community a very friendly feeling for Theosophy as we expound it.

CINCINNATI BRANCH

The Chairman then called upon another delegate from the Middle West, Miss Hohnstedt of Cincinnati. She read a letter of greeting from the President of the Branch; and then said: That letter voices the sentiments of all our members. We had to meet a condition like that of which Judge McBride spoke; and for a time many of our members were discouraged. It took a little time for them to realize the meaning of "when two or three are gathered together in my name." The members wished me to tell the Convention that for a time we had a cloud hanging over us, but that we are now working hard to keep our Theosophy pure. Our attendance had been smaller, but at the recent meetings it has been exceedingly good, both among members and visitors.

Mrs. Gregg has spoken in her report of what is done with the QUARTERLY. One of our members who is interested in work for prisoners cuts extracts out of the magazine for use with them. They have been greatly interested, and the selections have been the means of helping many of them. In addition to its regular meetings our Branch has a *Secret Doctrine* class once a week and a Study Class twice a week, in which we have been taking up the QUARTERLY, *Fragments* and the devotional books.

The Chairman asked Mr. Herman F. Hohnstedt whether he had anything to add to the report as given. Mr. Hohnstedt explained that he had not recently been active as an officer of the Cincinnati Branch as he had been away from the city for a great deal of the time.

The Chairman: One of the advantages of the New York Branch is the extent to which it is indebted to members from other Branches who are spending some time in New York. One of them is Mrs. M. T. Gordon, whom I will ask to tell us of the work in Middletown.

MIDDLETOWN BRANCH

Mrs. Gordon: I have no formal report from the Branch to present to you, but I have had numerous letters from the members, and they have asked me to convey their sincere love and congratulations to the Convention. From the letters I have sketched a few facts about the Branch. Of its eight members five are always present at the meetings; the other three are non-residents. Small as it is, the Branch is very much awake; and during the past year it has been exceedingly active. There are always visitors at the meetings. Before the opening of the meetings in the Fall a number of subjects for discussion were selected and printed in a little leaflet. Each member agreed to assume the responsibility

for presenting one or more of these topics. From the marked leaflet sent me, I see that the topic given to or chosen by the blind member was—What is Faith? Can you imagine a more fitting subject for one who is deprived of outer sight, one who is poised, patient, gentle, and true! Certainly this cheery little woman, so resigned to conditions as they are, so full of faith and trust, can and does give much. In one of the letters I received I was told of a visit made by two of the members to a home in the country. They were asked to go there and tell a few people something about Theosophy. They went and gave what they could; and they were urged to come again, with the promise that if they would return all the neighbors should be gathered to hear them. I must not omit to say that these two devoted members walked the whole distance—four miles each way—in order to give what they had received.

PROVIDENCE BRANCH

Mrs. Jennie C. Sheldon, President of the Providence Branch, reported for the Branch:

There is not much to be said of the work of the Providence Branch this year, as most of it has been embodied in our report to the Secretary. We have held our regular weekly and semi-weekly meetings; the former being devoted to the reading of papers, followed by questions. At some of the meetings where there seemed a dearth of questions we studied *Light on the Path*. We have been fortunate this year in being able to get the papers, which have been compiled from so many sources for so many years, typewritten; and after they have done service at our public meetings on Sunday we have used them to give to inquirers. They are of especial value as many of the minor points are left out and the salient features condensed. A number of new members coming into the Branch, it seemed desirable to turn our Wednesday meeting into a study class; and the best book to use seemed to be Mr. Judge's *Ocean of Theosophy*. This was made doubly interesting by referring to the "Secret Doctrine," and additional light was thrown on both books thereby.

HOPE BRANCH

Speaking for the Hope Branch of Providence, Mrs. Regan said: Our Branch is in its infancy, and like all infants has to grow. If visitors come to our meetings we take up some article from the QUARTERLY. In our very first meeting we took up an article from the QUARTERLY which said that Theosophy has to be lived. We knew that we could not promulgate it, but we could try to live it. When we were asked for a paper for a Club, we gave it; but our work for this year has really been that we just tried.

VIRYA BRANCH

Miss Mary Kent Wallace, of the Virya Branch, Denver, was next asked to report; she said:

I was not aware that being a delegate involved more than the magic art of being a listener. While I am a woman voter of Colorado, and I hope also a member of The Theosophical Society, in good standing, I have not acquired the art of public speaking, so in the few minutes that I had after I learned that delegates were expected to make reports, I wrote down a few notes of what I should like to say for our Branch.

It is a privilege of which I am greatly appreciative that I can be here to-day, bearing the warm and cordial greetings of the Virya Branch to The Theosophical Society, and especially to the New York Branch to whom we owe so much, not merely for the heartiness of their welcome, but also for the fact that we are here brought face to face with the embodiment of the principle which has become our commonplace: that the greatest contribution that can be made is what we are.

No one who comes in contact with this Branch can fail to feel that one-pointedness has come to life among its members. It is a lesson which the younger Branches of the West should emulate.

If we err, as we properly should think we do, it is on the side of Theosophic diversity. Our work has lain among those whose interests are varied, and we have tried, with earnestness, to find and reinforce the good. It has come to be a very real conviction that The Theosophical Society exists, in the strength it has to-day, because it rises from a level formed of the very genuine aspirations of the hearts of other men. This has seemed to us to exemplify the Theosophic Spirit and the Theosophic Method, for which the Society stands. It will be my privilege to carry to my fellow members the message of one-pointedness, by which this attitude of Western openness to others' good may best be made to bear fruit.

The Chairman: Surely in that attitude of openness the Denver Branch is neither Western nor Eastern but is therein reflecting the universal Theosophic attitude. For openness to another's truth is the very foundation of The Theosophical Society.

WASHINGTON BRANCH

Mrs. Gitt spoke for the Washington Branch, saying:

My story is a short one. I was so glad to hear Mr. Hargrove say that the good walker makes no dust; certainly outer dust does not necessarily indicate growth. This year our most active workers have been ill, and that has crippled our outer work, but I believe that our members have never more earnestly tried to live the Theosophical ideals. Each one has his own individual work. We made a departure this season by having no president, but expecting each member in turn to take the chair, and to select the topic for the meeting, the other members falling into line. We found this interesting and helpful. Still we would naturally like greater activity on the outer plane, even though we know it is not necessary to our service of Theosophy. I think the Branch was never stronger, never had a better spirit, never was trying harder to live the life. Those of us who have sought to take part in church work have had all the outer work we could do; and while the Branch has been quiet this year, and has not had so many visitors as formerly, I sometimes think it is better to have such a quiet year.

NEW YORK BRANCH

Speaking as Chairman of the New York Branch, Mr. Hargrove said:

I do not know that there is anything of special importance to report as to the work that has been done or attempted by the New York Branch in the past year; and yet I suppose that the experience of each Branch is necessarily of some value to other Branches: our problems are the same, though our circumstances are different. It would be foolish for any Branch to undertake to follow slavishly the method that another Branch had found successful; but the fundamental principles of our work must always be identical.

When Mrs. Gregg referred in her Report to a problem which confronts some of the Branches—what to do about other societies calling themselves Theosophical—I was reminded that we have no such problem in the New York Branch. There are plenty of such societies in New York, but they do not bother us; we have no relations of any kind with them. We let them go ahead and do what they can; we defy them to bother us. Things only bother us when we pay attention to them. This word "theosophical" is becoming widely known; in the nature of things it must be copied and travestied.

Now occasionally, though very rarely, a member of our Society is somewhat perplexed when confronted with the members of these other societies. He may say, "These people are very decent human beings, they are working for the same

objects for which I am, why should I not work with them?" If I had to answer such a question, I should have to say—"If you are working for the same purpose for which they are working, then by all means work with them, join them, because *this* Society is not working for the same ends. If your interest is really centered on psychism and phenomena, or on Brahminism,—if that is where your centre of interest lies, you should leave us and hasten to your goal." But such a member does not want to do that; he wishes to have a hand in this pie, and then in that pie. This comes about partly through a hopeless misunderstanding of Brotherhood. You do not have to eat out of the same dish with a man, merely because he happens to be a human being, in order to be brotherly; in fact, it would be exceedingly unbrotherly to do so.

If you go into the history of the past, you will find that the Theosophical Society got along pretty well during the lifetime of H. P. B., because she was perpetually banging everybody over the head; if they could not stand the banging, they got out. After she died, William Q. Judge, who had learned his Theosophy from her, and who was a great man, as many of us know, was in charge of the American T. S. He was a real man, and had real inner experience. There was a certain individual—no reason why we should not mention names on such an occasion—Mrs. Annie Besant, who was a prominent and influential member in England. Not long after H. P. B.'s death, Mrs. Besant went to India. There she was swept off her feet by the Brahmins, called herself a Brahmin, and became very intolerant, as most Brahmins are (the Brahmins are priests, and few of them real ones). She began to wear the Brahminical thread; she threw herself, heart and soul, into the practices of the Brahmins, which means that she sat in judgment upon Mr. Judge and everybody else all the time. This is straight talk, but to speak at all one must speak frankly. This attitude of hers could have been overlooked, because it did not at all matter what she thought; but it did matter when she tried to get her Brahminism into the Theosophical Society, which happened when she insisted that a commission should sit on Mr. Judge to decide whether his inner experiences were real or not. Against this we protested. It was not because we knew Mr. Judge and loved him (though we did know him and did love him); it was because we knew that if we were to countenance a judicial commission to sit upon him, there would not be another moment's peace in the Society. Worse than that, if such action were countenanced, it would violate and nullify every principle on which the Society had been founded. So we had to protest. Many members in Europe agreed with the American Section. So we revived the T. S. as it had been founded by H. P. B., and kept on working. We could not prevent other people from using the name—that would be their own serious responsibility—but we went on doing what we knew was right, and have tried to do so from that day to this.

In the very nature of things, the principles adopted and acted upon by these good people whom we see as mistaken, meant an ever widening breach. How could it be otherwise?

Some people may say, "Even supposing that is true, there are individuals joining Mrs. Besant's Society to-day who have never heard of the old differences; why not work with them?" But it is not a question of individuals; it is a question of principles. We have nailed our flag to the mast when it comes to the question of Brotherhood; they have nailed theirs. Their Society is on record as believing in judging and condemning a member or members of the Theosophical Society. One might as well talk about light co-operating with darkness as of co-operating with the members of such a society in matters theosophical. You cannot compromise over questions of right and wrong. You can go to their meetings and can join in their work, but when you do this you not only cease to co-operate with us; you work against that for which our Society is working.

Instead of breaking our hearts about other societies, let us take the commonsense view. See how many churches there are in Christianity! If you want to join any one of them you join, and do not bother about the others. There need be no confusion because there are several societies calling themselves Theosophical; people need only find out which they prefer, join that, and forget the other societies. To think that you can touch pitch without having some of it stick to you is a great mistake. It is impossible to use to real spiritual advantage anything that comes from a contaminated source; and this source is contaminated, for any organization that stands for the condemnation of another Theosophist has gone astray; sound originally, it has jumped the track, and if we so much as touch the edge of it we shall be drawn to destruction.

Without doubt there are societies, calling themselves theosophical, which have branches in this city; but I do not know who belongs to them or where they hold their meetings. The New York Branch of our Society is fortunate in having an independent meeting place. If our meetings were held in an office building and another society began to hold its meetings in the same building, it seems to me that the sensible thing would be to meet somewhere else, so that there could be no possibility of overlapping. In time, visitors would find out what the difference signifies.

When we have considered principles and know where we stand, there is no problem. At the same time we wish to express cordial sympathy with the several Branches which have been struggling with such situations; in a large city like New York they are easier to meet, and I would not on any account have it inferred that we lack appreciation of their difficulties.

There is one other matter I should like to refer to. It is this. When we meet here as a Convention of The Theosophical Society, once a year, I think it is important that we should think not only of the present and the future, but also of the past. As Judge McBride has said, there are many newer and younger members; and it would be strange if it were not so. They are confronting different problems than those of twenty-five years ago, but what exists to-day is the fruit of what has happened since 1875. It will be helpful for us to feel that we are the children of an organization of long standing, with an intensely interesting history. Nothing in the past ought to seem unimportant. Everyone prominently connected with the movement, his success or failure as a member, must concern us intimately. We want to learn from the past and to get all we can from it, and that is why we should rejoice when one who was, as he still is, closely associated with the Society makes the sacrifices necessary to attend our Conventions.

It would not be right if I were to fail to express for the New York Branch what immense pleasure it gives all New York members to see you here. It gives us strength, and we hope it gives you new enthusiasm. May it help us all to realize what a great and marvelous cause it is that we represent. It was and is intended that the Society should act as leaven. If we were to think of ourselves as leaven, if we were to try to become leaven, much would be accomplished. It is not the discussion of intellectual views that is our duty, but the putting into practice, in daily life, of theosophical principles. Wherever we live, we ought, as was said by H. P. B., to realize that a Branch of two or three members, just because they try, can affect the consciousness of their entire city. We ought never to think of ourselves as few in number—the question is, what are we trying to be? If we are sincerely trying, it follows that those who founded the Society are able to work in and through us as leaven, if only we have sense enough to stand aside and let them work in us. This is our great mission.

So it seems to me that a Convention of The Theosophical Society ought to end as well as to begin with mutual congratulations. To join an organization

always means something, but to join one that has the power back of it that The Theosophical Society has always had—is on the one side a great responsibility, and on the other a God-given opportunity.

The Chairman asked Mr. Charles M. Saxe of Niagara Falls to speak for the Members-at-large. Mr. Saxe said that he found himself quite unequal to undertaking to speak for such a large and important body of members, but speaking for himself, he was glad to have the opportunity to say that he had always found every Convention he had been privileged to attend a source of great inspiration and pleasure.

THE CLOSING ADDRESS.

The Chairman: This completes our list of reports, and with it the stated business of the Convention. I do not know how far it is wise for the Chairman of these Conventions to exercise also the privileges of a speaker, but as I was listening to Mr. Margrove, and congratulating myself that what I had wanted to have said was being put so clearly and so cogently, it occurred to me that his points might be further clarified by viewing them from another angle, though still directly in the light of the fundamental principles upon which our Society was founded and now rests.

The Theosophical Society has "no creed, dogma, nor personal authority to enforce or impose," and no member may "promulgate or maintain any doctrine as being that advanced or advocated by the Society." The reason for this is clear. Creeds, dogmas, doctrines, personal dicta and systems of philosophy, are all but intellectual formulations of aspects of a life or a truth which in its wholeness transcends the intellect. They are built of words and forms,—symbols of reality,—whereas what the Society seeks is that reality itself, the being for which the word stands, the spirit that animates the form. We will accept all symbols, but we will substitute none for reality. We will deal with words, not as things in themselves, but in accordance with the meaning that they have to him who uses them; and within all forms, of whatsoever kind, we will look for the spirit.

This search for the spiritual content of life, this will to lay hold upon the essence, is the basis of the Theosophic attitude and method. It has two poles,—which means that the one faculty of spiritual discernment must be applied in two opposite directions. The first is that which has been followed and made familiar to us in every Branch meeting. The second is that of which Mr. Hargrove has been speaking. In the one, the power to look beneath the surface, to perceive the spirit within the form, and to pierce through layer after layer of the wrappings of our subject until we find its essential principles, is exercised to reveal the unity of spirit existing within the widest diversity of mental formulas and verbal expression. Personal opinions, religious, philosophic, and scientific systems, which outwardly and when first approached seemed antagonistic and mutually contradictory, are made to yield to the magic of the Theosophic attitude and method, and show us their inner spiritual content as essentially one and the same.

But the other pole, the converse of this, is no less important. As the one spirit may manifest in many ways, and one truth receive different intellectual formulations in terms of different symbols, so also may the same forms be animated by different spirits, the same words used to denote states and qualities that are essentially distinct, and the same intellectual formulas be applied by different people in such different sense as to lead to diametrically opposite meanings and results. It is essential that we should recognize this. The ability to deal truly with life and our fellows, to penetrate the veil of appearance and lay our hold upon reality, requires that we should be no more deluded by similarity than by difference of expression. It is the inner essence to which we must always look.

I think that an illustration, suggested by two very common expressions, may help us to a clearer understanding of the need for this type of spiritual discrimination. We speak of "the plane of the intellect," but of "the world of the spirit." The intellect cuts across reality as a horizontal plane cuts across our space of three dimensions. Such a plane, cutting through this building and those beside it, would give us a cross-section of each, a flat map of this region, in which the real houses, with their cellars and sub-cellars and many stories, would be represented by flat rectangles or L or T shaped figures. And whether I was thinking of the darkness of the cellar or of the sunshine and airiness of the upper floors, I could only point to the same cross-section, if you asked me to show you where it was upon the map. Yet it is very clear that it is by no means so important to our health and general well being, whether we are living in this house or the next, as it is whether we are living in the damp darkness of the cellar or in the brightness of the upper rooms. This latter distinction the map does not show—and its failure is characteristic of all that pertains to the intellect. It cannot portray, but only map, the world of the spirit and reality. The words that we must use represent but cross-sections of that for which they stand, flat figures, such as squares or circles, beneath which reality descends like a great pit to the depths of hell, and above which it towers to the highest heaven. In one and the same word every level is contained. There is no depth of wickedness it may not cloak, no height of spiritual power that it may not represent. Words can be no bond of union.

It is the failure to remember this, and the consequent failure to look within the form to the spirit which animates it, that causes much of the confusion in the world upon all ethical and religious questions. Words and phrases are accepted as things in themselves, capable in themselves of receiving our support or condemnation, and whatever meaning they may have in the mind of the hearer is ascribed also to the intent of the speaker. To us, for example, Brotherhood is a great spiritual fact and law, standing for the common fatherhood of the Supreme, for self-sacrifice, and the whole-hearted gift of self to the service of others. But to another it may be but the slogan of a materialistic philosophy that denies all divinity to man or to Being,—the cloak of envy, jealousy, and hatred of all that is above him, the pretext for vilifying all that is noble, for pulling down to his own level all that shames him by its superiority, and for despoiling others that he may himself be profited. The one word covers movements of the human spirit that are eternally opposed, and it is the failure to discriminate between them that has enabled the corrupting virus of Socialism, for example, to spread as it has through the whole civilized world. Here, too, is one of the greatest obstacles to true religion, for there is no religious phrase, no religious system, that has not been perverted and travestied into the very opposite of that which it was first used to depict. "The pale Galilean" suggests little of the warrior spirit of the Christ; "pious" and "sanctimonious" are in popular thought, no longer descriptive adjectives which we would wish applied to ourselves. But choose what word you will: love, honour, courage, obedience, self-sacrifice—there is no one of these that cannot be lifted to spiritual power and dignity far above our present use, or perverted to depths of infamy below our tolerance.

These causes of confusion are not absent from our own minds, though we who have been trained in the Theosophic attitude and method have small excuse if we permit them to continue to blind or to mislead us. As difference of intellectual belief cannot separate us in the brotherhood of the spirit, so similarity of intellectual belief,—the use of the same words and formulas,—cannot unite us. It is the spirit alone that concerns us,—the life that is within,—and this is not a matter of words or of symbols, but of reality. Of all the lessons that the Theosophical Society has to teach us none is of greater moment than is this:

that we should seek the animating spirit of all which we contact, and that we should deal with it according to that spirit.

The Chairman then announced that he did not know of any further business to come before the Convention. Prior to adjournment, however, he wished, on behalf of the New York Branch, to extend to all members and visitors present the invitation to come to the Studio at half past eight for the purpose of informal conversation and discussion upon such topics as might be brought up,—these informal after-meetings often proving one of the most helpful features of the Convention.

The Chairman also announced that all present were invited to come, and to bring their friends, to an address to be given by Mr. Charles Johnston on Sunday afternoon at the Hotel St. Denis, at half past three o'clock; subject, "Christianity and War." All were also invited to an informal tea on Sunday, after Mr. Johnston's address. There being no further announcements, Mr. Mitchell moved that the Committee on Resolutions be discharged with thanks; this motion was duly seconded and carried. Upon motion by Mr. Michaelis, duly seconded, the hearty thanks of the Convention were extended to the Chairman and the Secretary.

Upon motion duly made and seconded the Convention adjourned.

ISABEL E. PERKINS,
Secretary of Convention.

LETTERS OF GREETING.

Nothing is more significant of the unity of heart that links our members together than the tone and spirit of the Letters of Greeting and the Branch Reports. They were sent from different parts of this country, from South America and from Europe; yet a characteristic attitude may be seen in them all. Nor is it less evident in those letters from foreign Branches and members that are written in what someone has called Theosophic-English—English learned for the sake of being able to read books on Theosophy in the language in which they were written. If space permitted the printing of all the letters and reports received, the likeness of spirit could not fail to be impressive.

Greeting from the British National Branch to the Members of the Theosophical Society in Convention assembled:

On behalf of the members of the British National Branch I beg to tender most hearty greetings and best wishes for a happy and successful Convention.

Our thoughts will be with you on the day, and we must make much of it, for we shall not be able to hold a Convention for ourselves this year.

We sincerely hope the past year has been a great one for the work accomplished, and that this Convention will give fresh heart to all, so that the work may advance in the coming year.

Yours fraternally,

ARCHIBALD KEIGHTLEY,
General Secretary British National Branch.

In a Report that accompanied the Letter of Greeting, Doctor Keightley gives the following account of the activities of the British National Branch:

> During the past year the work of the Branch has been continued, but since August the activities have, naturally, been interfered with owing to the fact of members having additional work, and in many cases they cannot be at the place of meeting.

It has been decided by the Executive Committee that it is inadvisable to hold a Convention in England this year, so many members being on special service. It is realized that a Convention might have been a great help to all, but it is quite certain that the members would not be able to meet.

What work has been done has been done quietly, steadily and with persistence, and we have gained in numbers.

ARCHIBALD KEIGHTLEY,
General Secretary.

The quiet reserve strength that characterizes this Report is also evident in the Reports received from various sections of the British National Branch—from Norfolk; Newcastle-on-Tyne; Sunderland; and South Shields. In one of these Reports the Branch Secretary states, with regret, that they have been obliged to suspend their study class, owing to the fact that its members are scattered—one of them is accounted for in this way:

"He has been a prisoner of war since last September. He was captured with many of his men, after holding his position for nine hours against a superior force. It may be of interest of you to know that his Theosophic beliefs and principles have been his greatest sources of help and strength during his long captivity, which is entailing many privations and hardships. As soon as he was able to communicate with me, by postcard only, he asked me to send him some Theosophical books; and he has been studying Mr. Charles Johnston's translation of the *Bhagavad Gita,* and *Letters that have Helped Me.*"

From South America we had last year the firm assurance that one or more delegates would be present at the Convention of 1915; the European war made that impossible, but two most interesting Reports were received. The Secretary of the "Rama Venezuela," writing from Caracas, Venezuela, said:

During the present year our principal work has been *Dharma* (the magazine published by the Branch), now in the second year of its existence; also our meetings on Wednesdays and Saturdays of each week; attending to the correspondence with friends and with the Branch at Altagracia of Orituco. Generally we have visitors; and the reading and commenting of appropriate themes makes pleasant and profitable our hours, passed beneath the spirit of tranquil investigation and cordiality. We believe that *Dharma* has rendered good service by giving a certain tonic which has had salutary effect here as well as outside of the country, not alone because of making known the contents of the QUARTERLY to readers of the Spanish tongue, but because, to our way of seeing, it has fulfilled an important purpose: namely, the public and categorical declaration of those principles which constitute our Cause, so that our attitude may be clearly distinguished.

In this manner we are relieved from prejudices and erroneous conceptions and from influences harmful to our real ideal, to the spirit and impersonality of Theosophy and The Theosophical Society. Due to tendencies which came from elsewhere as though to break the link which unites us with our spiritual ideal, we saw ourselves forced to make perfectly clear our principles and to take that firm attitude which purified and compacted the ranks of the real servers of the Masters. *Dharma* fulfilled this duty with perfect opportuneness and fervour.

During the year of 1914 there were admitted to our Branch four new companions. We have hopes of the formation shortly of new Branches in other parts of the country, as also the full security of their rapid march along the highways of the Spirit.

Filled with confidence are we seeing how everywhere the "Voice of the Spirit" is responded to. That is life which, flowing from on high comes as am-

bassador of peace and of justice to the world. Close in heart with our companions, the Branch Venezuela fervently desires the greatest life and inspiration for the Convention soon to take place in your city.

Fraternally yours,

JUAN J. BENZO,
Secretary.

From another Branch in Venezuela, that at Altagracia de Orituco, comes the following:

It is very pleasant for us to inform you of our labor realized during the last year, 1914-15. After cordially greeting you, receive our most true feeling of adherence to the Bright Center where the Masters of our Cause have located its spiritual sun and whence comes to us the light of truth.

Under the shadow of that spiritual movement that you so wisely represent, we have co-operated humbly but sincerely, to make successful the work of our Masters in this country, striving ceaselessly to fulfil our duty and to hold high the spiritual ideal within the area of our influence.

When we began our theosophical work, it could be noticed that there was a feeling against our ideas; now, it is a great pleasure to inform you that such is past, and we have noticed that, on the contrary, we are winning, slowly but surely, the sympathy of this city for the Theosophical Branch we have established here. We owe this victory undoubtedly to the tolerance proclaimed by that High Center and that we have observed with all. We hold meetings daily for the study of the Theosophical Literature and its diffusion. Beside this, the Branch has a Quarterly publication whose principal object is to make known the most important works published in "THEOSOPHICAL QUARTERLY."

This year some members of this Branch have left it as they were not accompanied by Faith; they found it was too large a work for the mental strength they could employ. However, I think that courage and strongness increase day by day in the heart of this Branch for the fulfilment of its purpose.

With our most faithful votes, and wishing the blessings of the Masters may accompany you to strengthen your work in this year.

A. VALEDÓN,
Secretary.

M. DE LA CUEVA,
President.

From the Union of the German Branches of the T. S., the Secretary, Mr. Paul Raatz, of Berlin, sent this Greeting and Report:

To the members of the "Theosophical Society" in Convention assembled:

DEAR COMRADES: In behalf of your Comrades in Germany, I would not miss the opportunity to send to our brothers and sisters at the Convention our heartiest greetings and best wishes.

Our Convention takes place this year under greatly changed circumstances. The great "world war," which H. P. B. prophesied and which will certainly draw still other nations into activity, has broken out. This makes communication between America and Germany difficult. But the influence of the war on us, the Theosophical Society, is only external. The inner spirit of the T. S., with its duties and objects remains uninfluenced, for our aim is: "to form a nucleus of Universal Brotherhood." This of course includes *all* nations, those carrying on war, and those not carrying on war. We know that *all* nations are a part of humanity, and that spiritual Unity connects them all, in spite of their warring against each other. We know also, that war, like disease, is nothing but a throwing to the surface of all passions and feelings of hate, envy, arrogance, etc., which have collected on the psychical plane. Therefore we consider war a healing

process, which, when ended, will enable the spiritual, religious life of the nations to manifest itself better than ever.

As in disease, fever is only a process, which burns out the impurities of the body, so in war the psychic and astral impurities are cast out, the bad qualities vanish, giving room for the spirit of sacrifice and devotion, for spiritual insight, and other good qualities.

As Karma makes use of war to help nations to gain *spiritual knowledge,* so we, the members of the T. S., can do a great deal to hasten this process, called war, by manifesting Universal Brotherhood now *more than ever* in our thoughts, deeds and words, spoken and written, and above all in our individual lives. Let us show the world that the sense of separateness, which has caused nations to war against each other, is an illusion, and that it must vanish to make room for the knowledge of the Unity of Humanity and of the whole Universe. May each one of us do his part to realize this.

Fraternally yours,

PAUL RAATZ.

The greeting from the Arvika Branch, Sweden, has always been one of the pleasantest features of the Convention—the following letter from the Branch President, Mr. Hjalmar Julin, explains why we had to miss it this year:

Yours of March 27th came too late to us, that it was impossible to send proxies or greetings to the Convention. The post will sometimes go very slowly now. Telegrams from Sweden to America seem to stay in England, so to send greetings with telegraph is no use now. We will have an extra meeting this day and in thought send you the best wishes.

A Report from the Branch Secretary, Mrs. Julin, reads:

Our work goes on as before, with an open meeting every week, similarly winter and summer. The members read in due order what interests them. Articles from the QUARTERLY are most often objects for our reading and discourses. After the reading, there is discussion. All members that live here attend regularly, also outsiders come frequently.

The Karma Branch of Christiania, Norway, reports:

The Branch has been carrying on its work in a peaceful and harmonious spirit, having had weekly meetings every Friday from 8.15 to 10 P. M., except in the summer. The meetings have not been announced in the papers, but the door has been kept open for all. The average attendance has been about 13.

Most of the meetings have been taken up by a series of lectures on the Theosophical Philosophy by T. H. Knoff, mainly based on "The Ocean of Theosophy." Other topics have been:

"The first step. That which is most important."

"Fragments from my Copy-book."

"Religious Life."

An exposition of "The Elixir of Life" has also been attempted in order to avoid misunderstanding of those that read this excellent treatise.

The Branch has now 22 members.

Besides the Branch-Work, Colonel Knoff has had a special Study-Class for outsiders for the study of the philosophy and the Theosophical ethics. The Class, whose work has been going on from October to the end of January, has had a regular attendance of 15 to 20 listeners.

ANNA DAHL,
Secretary.

The Report from Mr. H. A. Alme, Chairman of the Aurvanga Branch, Norway, contains an interesting account of many activities, including not only work in Aurvanga but also lectures in Christiania, and a series of seven lectures in Bergen. Of the Branch work, he says,

During the past year the Branch has held its meetings on Sundays, from 11.30—1; at which meetings members and other persons interested have been present. At these meetings have been discussed the Norse Myths as compared with the Secret Doctrine, and other topics, partly suggested by visitors asking questions.

From the Branches in the United States many Reports and Greetings were received, and were there space to do so extracts should be given from those sent by Dayton; Detroit, East Oakland; Seattle; Stockton; and from Toronto, Canada. It seems appropriate that the last message recorded here should be one sent to the Convention from the other side of our great continent.

Los Angeles, Cal., April 17, 1915.

To the Members of the Theosophical Society, In Annual Convention Assembled:
GREETING:

The members of Pacific Branch of The Theosophical Society, of Los Angeles, Cal., salute you with their heart's love, and with the assurance that they will always be found standing true and firm in the great Theosophical Movement under all circumstances and conditions, as they all have come through the great fire that tests men's souls.

When you are assembled at this Annual Convention be assured that our best thoughts hover over you for the good of all that you may do in the common interest of all humanity, in this the work for the Masters, and may their benison, as a gentle mantle, fall upon you.

Sincerely and Fraternally,

ALFRED L. LEONARD,
Secretary of Pacific Branch.

NOTICE

The division of work in the Secretary's Office, referred to in the Secretary's Report, requires some changes in the handling of the mail, to ensure prompt attention. Members and subscribers are requested to take note.

(1) All correspondence about books or about the THEOSOPHICAL QUARTERLY, should be addressed to,

THE QUARTERLY BOOK DEPARTMENT,
P. O. Box 64, Station O., New York City.

(2) Dues, donations and other remittances for the T. S. should be addressed,

TREASURER T. S.,
P. O. Box 64, Station O., New York City.

(3) General T. S. Correspondence, and applications for membership should be addressed,

SECRETARY T. S.,
159 Warren Street, Brooklyn, N. Y.